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GODS ARROW AGAINST ATHEISTS.

By *Henrie Smith.*



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Nobis Beata 1702
AT LONDON

Imprinted by F. K. for Thomas Peier, and are to
be sold at his shop entring into the
Exchange. 1611.

Isaac Normall
His Book 1702

Isaac Normall

GOONOTA
original work published in New York
in original clothed
and bound



A TABLE OF SVCH CHAP- TERS, AS ARE HANDLED in this Booke following.

In the first Chapter, is contained the absurditie of Atheisme
and Irreligion, with the confutation thereof.

In the second and third Chapters, the Christian Religion is
aprooved to be the only true Religion, against the Gentiles and
all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is con-
futed.

In the fifth Chapter, the Church of Rome is dispraised to be
the true Church of God.

In the sixt^e Chapter, the Brownists and Barrowists, with
their detestable Schismes are confuted, and our Church appro-
ved to be the only true Church of God.



THE TABLE OF SACRED CHAP-
TERS AS ARE MENTIONED
IN THE BIBLE.

THE FIRST CHAPTER OF GENESIS.
THE SECOND CHAPTER OF GENESIS.
THE THIRD CHAPTER OF GENESIS.
THE FOURTH CHAPTER OF GENESIS.
THE FIFTH CHAPTER OF GENESIS.
THE SIXTH CHAPTER OF GENESIS.
THE SEVENTH CHAPTER OF GENESIS.

THE EIGHTH CHAPTER OF GENESIS.
THE NINTH CHAPTER OF GENESIS.
THE TENTH CHAPTER OF GENESIS.
THE ELEVENTH CHAPTER OF GENESIS.
THE TWELFTH CHAPTER OF GENESIS.





GODS ARROW AGAINST ATHEISME, AND IRRELIGION.

CHAP. I.

*That there is a God: and that he ought to
be worshipped.*



Theisme and Irreligion was ever odious even amoung the Heathen themselves: insomuch as that *Protagoras*, for that he doubted whether there were any God or no^w, was by the Athenians banished out of their Country. *Diagorus* was such a notorious Infidell, that hee held there was no God; him and all such like Atheists the very Heathens haue abhorred and detested, as being more like rude beasts then reasonable men: for *Cicero* the Heathen Philosopher doth condemne them all, and further saith, that *there was never any Nation so savage, or people so barbarous, but alwaies confess^{natura Dei} that there was a God*: whereunto they were led even by the light of nature, and naturall instinct. For, the very same is confirmed by the common vse of all Heathens, in lifting vp their eies and hands to heauen, in any sudden distresse that commeth vpon them. Yea, by experiance of all ages it hath been proued that Atheists themselves, that is, such as in their health and prosperitie for more libertie of sinning, would striue against the being of a God, when they came to die or fall into any great miserie, they of all other would

1. Arg.
Consent of
the Heathen,
and confes-
sion of all Na-
tions.

2. Arg.
Instinct of
Nature.
Tertullian
Apologet.

*Senecclib. I.
de Ira.*

3. Arg.
Confession
and experience
of Atheists
themselues.

*Sueton. in.
Calig. 1.51.
Dion in Cali-
gula.*

*Caesar.
Julius.
Bellum
Bellarum
Bellum
Bellum*

4. Arg.
Difference
and conscience
of good and
evil.

2. *Gode Arrow against Atheists.*

shew themselues most fearfull of this God, as *Senecc* himself declareth: insomuch as *Zeno the Philosopher* was wone to say, that it seemed to him a more substantiall probfe of this matter, to heare an Atheist at his dying day, preach God, (*when he asked God and all the world for ginenes*) then to heare all the Philosophers in the world dispute the point: for that at this instant of deaſh & miserie, it is like that ſuch do ſpeak in earnest & sobrietie of ſpirit, who before in their wantohnes impugned God. It is remembred of *Caius Caligula*, (that wicked and incestuous Emperor) that hee was a notable ſcorner and contemner of God, and made no reckoning of any other to be God but himſelfe; yet this abominable and wicked Atheift, as God leſt him not vnpunished (for by his iuft judgement he was flaſhe by ſome of his own officers:) ſo whileſt he liued he was wont (as the Historiographers report of him) at the terrible thundring and lightning, not onely to couer his head, but alſo to get himſelfe vnder his bed, and there to hide himſelfe for feare. Whence, I pray you, came this feare vpon him; but that his owne conſcience did tell him (howſoever in words per- chance he would not affiue ſo much) that there was a God in heauen, able to quaile and caſt downe his pride, and al the emperors of the world, if he lifted, whose thunderbolts were ſo terrible as that iuſtly by his owne example he shewed, he was to be feared of all the world? And here of it is that ſome ſay, that God is called *Deus*, of the Greeke word *Theos*, which ſignifieth feare, because the feare of him is planted and ingraffed in the very natures and conſcience of all reaſonable creatures, yea even in the conſcience of the greatest contemners, and rankeſt Atheifts of the world: who, ſay what they lift, and doe what they lift, yet ſhal they neuer be able to roote out this impreſſion: namely, that there is a God, whose feare is engrauen in the hearts of all men. And whence, I pray you, commeth shame in men after an offence committed: Or why ſhould men (by naturall iuſtinct) put a diſference betweene vertue and vice, good and euill, if there were not a God, who because he loueth the one, and hateth the other, hath written that diſference in every mans heart?

Therefore

Therefore conclude, that euery mans knowledge, conscience, and feeling, is in stead of a thousand witnessesse to convince him (whosoever hee be) that there is a God whiche is to be feared, which hateth iniquitie and wicked waies, and which in time of trouble and deepe distresse is to be sought vnto for refuge and relief, as the acts of the very Heathen themselues doe plainly demonstreate.

¶ Moreouer, as God is to be felt sensibly in euery mans conscience, so is he to be seene visibly (if I may so speake) in the creation of the world, and of al things therin contained;

5. Arg.
The creation
of the world.

for that this world had a beginning, all the excellent Philosophers that euer were haue agreed, except Aristotele for a time, who held a fancies, that this world had no beginning, but was from all eternitie; but at last in his old age, he confessed and held the contrarie in his booke *De mundo*, which he wrote to King *Alexander*, (which booke *Iustin Marizy* Plotin.lib.de esteemed greatly, and called it the Epitome of all Aristoteles *mundo*. true Philosophie.) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then who it was that made it? If you say it made it self, it is absurd: for how could it make it selfe before it selfe was made, and when it had no being at all? If you say that somthing within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a man should say, that the finger (and this before it was a finger or part of the bodie) did make the whole bodie. Wherefore it may be confessed by force of this argument (which is plainly demonstratiue) that a greater and more excellent thing then is the whole world put together, yea, that something which was before heauen and earth were made, was & must needs be the maker and framer of this world, and this can be nothing else but God the Creator of all things, who was before all his Creatures, and is termed in the sacred writings Alpha and Omega, the first and the last: for that he only was without beginning himselfe, and shall be and remaine without ending. For he is eternall, being the Primus Motor, and the only Almighty Creator of all things. So true is it which Paul

4. Gods Arrow against Atheists.

Rom. 1.20.

the Apostle doth testify, when hee saith, that ~~the~~ ^{the} ~~invisib~~ ^{invisib} things of God (that is, his eternall power and divine Essence) are perfectly seene in the creation of the world, being perceived by his Workes which bee hath made. If therefore men would but cast vp their eies to heauen, and from thence look downe againe vpon the earth, and so behold the excellent beautie and building of this world, they cannot bee so sottish or dull conceited, but they must know there was and is a God which was the maker of them, and bee moued in some sort to glorie so incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God, that he ~~namer~~ ^{namer} ~~bominum~~ ^{bominum}, the Father of men, to shew that men haue their originall and creation from him: so that if we should draw our eies from the beholding of the great world, and consider but Man: (who for his beautie and excellencie is calld in Greeke ~~microcosmos~~ ^{microcosmos}, the little world) still we shall be enforced to acknowledge God the Author of vs, the Father and Creator of vs. So true is that which Paul the Apostle noteth out of the Poet Aratus, which saith, that *Eius progenies sumus*; Wee are the issue or offspring of God. And as true it is, which hee further saith in that place, that *In eum
weo line, move, and haue our being*. And therefore we owe all dutifull obedience and subiection vnto him, which dutie and nature commands vs to performe in regard of our creation. For the sonne honoureth his father by naturall dutie, and all men are naturally carried to bee gratefull to their founders to whom they are specially bound, and whō they ought not to forget, neither will, except they bee extreme vthankfull and dissolute.

6. Arg.

3. Not only the creation of the world, and of all things therein contained, doth proclaimme that there is a God, who is to bee honoured for his infinite extended authoritie and almighty power (for he made all things of nothing; only hee spake the word, and they were created) but his dailie blessings and benefits sent downe vpon the earth, doe shew also *there is a God* (which is prouident and hath care of men, and therefore of men to bee praised, thanked, and glorified for euer.) For true it is which Saint Paul saith in this

The mercies
and blessings
of God.

Heb. 11.1.

Graec. 2.

God's arrow against atheisme

that God left not himselfe without witness, when Act. 17.17.
he bestowed benefits from heauen, giing unto vs raine and se-
sonable weather, and filling our hearts with meate and gladnes.
By meanes of these and all other his blessings, men might,
and still may, dailie be indued not onlie to beleue that
there is a God from whom they receive all these, but also
to acknowledge and attribute all praise and thanksgiving
unto him, as to their first principall and speciaill benefactor.
For the Ox doth know his owner, and the Ass his Master,
feeder, and maintainer. And therefore how can it bee but
reason, if e, men should much more know God, not onely
their first founder and Creator, but their daily feeder, pre-
seruer, keeper and vpholder? For so oft as they thinke vpōn
these things, and see and haue them, they cannot chuse but
be put in minde of God the sender and Author of them all,
and bee moued with a grattfull mind towards him: And
hereof is it that he is called *Dio... adando, Of gining:* And in
English we call God, *quasi good*, because hee is onely and
perfectly good of himselfe alone, and the giuer of all good-
nesse, and of all good gifts and blessings vnto others; from
whom as from the fountaine all benefits whatsoeuer do *Rom. 16.19.*
come, descend, flow and be deriuēd vnto them.

4. I might heere shew how God is also knowne to the
world by his iudgements vpon wicked and vnrighteous
people, whom diuers times hee maketh visible examples
of his severitie and iustice (if men did well consider them);
for hereby also hath God manifested himselfe, as *Pau* the
Apostle teacheth. These premises, I trust, may suffice, (if
there were no more to be said): for by them we may easilie
see and proue, that there is a God which created the world,
and all things therein; which preserueth and vpholdeth
the same with his mighty pueritance, supporteth the earth,
and all the creatures thereof with his prouidence and hel-
ping hand. Yea, beside the Heauens and the Earth, which
are the worke of his hands, every mans owne conscience
doth plentifully teach (as I said before) *that there is a God,*
which is to be feared. For, howsoeuer many a man that hath
spent his life in a wicked way, and most damnable course,

Math. 19.27.
James 1.17.

7. Arg.
*The iudge-
ments of God.*

could

could wish in his heart there were no God, because he saith
God no otherwise then in his vengeance : yea, howfoure
many a wicked person doth sooth himselfe in his wicked-
nesse, and flattringly say vnto himselfe (like the foole in
the Psalmes) *There is no God* : yet at other times his owne
conscience will so prouoke him, and enforce this matter,
(that there is a God) that with horrour and dread of him, it will
make him quake, feare and tremble : for the feare of him
is so deepeley printed in the natures of all men, as that it is
impossible to shake it off. And (which is more) a kind
of deuotion to worship him, being the Creator and prefe-
rer of men, and of all things else, and the prouident father
of all, is planted and inseparablie fixed in the hearts of all
men : though all men of all Nations know not how to wor-
ship him aright, and in such sort as he requireth. This is ma-
nifest by the examples of all Nations and people in the
world, who all haue some one kind of religion or other,
though all find not the right religion. All bee deuoted to
the worship of God, howsoeuer all doe not find out the
true God, nor his right maner of worship, but worship him
according to the deuices of their owne braine. Conside-
ring then that there is no Nation ynder the Sunne so bar-
barous (nor euer was) but aimed at the worship of God,
and either worshipped him, or something else in his place :
it appeareth to be a most vaine and foolish conceit which
Atheists sometimes vter ; namely, that religion is nothing
else but a matter of policie, or a politike deuice of humane
inuention : For it is euident that religious affection to wor-
ship God is naturally seated (and euer was) in the hearts
of all men : and the conscience of every man, euen of the
greatest scorner and contenerer of God, which sometimes
trembleth before his iudgement seate, doth abundantly te-
stifie that a religious deuotion of feare toward God is
bred and borne with every man, and therefore it cannot be
any policie of humane inuention : in as much as if there
were no lawes of men, yet this religious affectiō to worship
God, and the feare of him, wold and doth remaine written
by the finger of God, in the hearts and consciences of
all

men living, how rude, sauge or barbarous soever they
be. What law of men, I pray, was there, to make *Caligula*,
the Empour, when hee heard the terrible thundering in
the aire; and saw the flashing flames of lightning about
him, to runne vnder his bed, and to hide himselfe for feare
of this terrible and great God? Or what maketh the ran-
kest Atheist in the world in the like case, and at the like
tempest, to doe the like? Or what made the Heathen in any
dangerous or sudden distresse to lift vp their eies or hands
to heauen, mightily to feare, and to be astonished? None
can say it is the law of men, for no law of men doth enforce
this attempt. But it is a naturall instinct of the feare of God,
(whom he hath offended, and whose vengeance hee drea-
deth, and from whom he thinketh succour may come) sea-
ted in allmens hearts euuen from their Natiuity, which doth
make him to feare, and cause him to seeke to God for re-
fuge. Let this therefore remaine firme and most vndoub-
ted, that the feare of the great God, and a religious disposi-
tion to worship the same God, is not enforced by laws of man,
but naturally sowne in the hearts of all men, though all find
not out, nor obserue the right religion. Let vs therfore now
seeke and search out which is the true Religion, which is ac-
ceptable to God, and which without wauering and doub-
ting is to be obserued of men. For all Nations and people
have a kind of religion (as I said before) but all haue not
the true and right religion.

C H A P. II.

Wherein, and in the next Chapter, is shewed that the Christian
Religion, is the onely true Religion in the world, and where-
with only God is pleased.

Nancient times all the world was diuided and
distinguished into Iewes, and Gentiles; and
this distinction doth and may still remaine a-
mong vs: if therefore I can prooue the truch
of this our Christian Religion against both
Iewes, and Gentiles, I shall then prooue it against all the
world.

Christian reli-
gion prooued
to be the true
religion a-
gainst the
Iewes : be-
cause Christ is
the Mechiah.

Christ the true
Mesiah.

The general
-and maine ar-
gument.

world. In this Chapter I will first prooue it against the Iewes, and in the next against the Gentiles. Concerning the Iewes, they will easily grant our Religion to be the true Religion, if wee can prooue Jesus Christ (whom wee believe) to be that Messias which was foretold by their Prophets, being the true and vndoubted Prophets of God. And this wee are sure may easily bee prooued, and therefore in vaine doe the Iewes looke for any other Messias, then he that is alreadie come, namely, Jesus Christ our Mediator, Saviour, and Redeemer, in whom God his Father is well pleased, and for whose sake (if we believe in him) he will not be offended with vs, but be reconciled to us, and save vs. Whichever was foretold to belong vnto their Messias, is fully performed and perfectly accomplished in our Jesus Christ; and in no other: and therefore our Jesus was, and is the true Messias, and no other. Let vs herein consider the markes of the Messias whereby he might be knowne: and so shall we see that our Savior Jesus Christ is the only true Messias, and none but he.

Psalm. 1.8.22.
Esa.6.

Deut.38.

Esa.55.

Esa.53.

Dan.9.

The first proof
that Christ
was the Mes-
siah.

One marke for vs to know the Messias by, is, that when hee came, hee shoulde not bee knowne or acknowledged to be the Messias, but shoulde be rejected and refused of the Iewish Nation, to the end hee might bee put to death amongst them, according to the foreappointment and determinate counsell of God: for had they receiued him for the Messias, they would never haue vsed him so shamefullie as they did, neither shoulde hee then haue been slaine amongst them, as was foretold he shoulde. This then being one marke of the Messias, that hee shoulde bee refused for the Messias of the Iewish Nation, and of the chiefeſt rulers amongst them, is a great confirmation of our faith, in as much as it is found fullicly performed in our Sauour Jesus Christ, whom they scorned, rejected, condemned, and put to death. And therefore, as if the Iewish Nation had received our Jesus for the Messias, it had been an vndoubted argument that he had not been the right Messias; so on the other side because they did refuse him, it is a very strong perswasion to vs, that hee was, and is the very true Messias.

Messias indeed: In vaine therefore it is, if any doe looke for such a Messias as should be wholie received of the Iewish Nation: for none such was promised; yea it was foretold (contrariwise) that hee shoulde bee refused of them; as our Iesu was: that so hee might bee made an offering for sinne; according to the preordination of God. ^{2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19.} It was foretold of the Messias that he shoulde bee borne of a Virgin, Esay 7.14. That the place of his birth shoulde bee Bethlehem, Mich. 5.1. That at his birth all the Infants round about Bethlehem shoulde bee slaine for his sake, Iere. 31v. 35. That the Kings of the earth shoulde come and adore him, and offer gold and other gifts vnto him, Psal. 71.10. That hee shoulde be presented in the Temple of Ierusalem; for the greater glorie of that second Temple, Mal. 3.8. That hee shoulde flie into Egypt, and bee recalled thence againe, Ose 11.2. That a starre shoulde appere at his birth, to通知 his comming into the world, Num. 24. That John Baptist (who came in the spirit and power of Elias, and therefore was called: Elias, Luke 1.17. Matth. 11.10.14.) shoulde bee the messenger to goe before him, and to prepare the way, and to cry in the desert, Mal. 3.1. Mal. 4.1. Esay 40.3. After this, that hee shoulde begin his owne preaching with all humilitie, quietnes, and clemencie of spirit, Esay 42.2. That hee shoulde bee poore, abiect, and of no reputation in this world, Esay 53. Dan. 9. Zach. 9. Ier. 14. That hee shoulde do strange miracles, and heale all diseases, Esay 61.1. That hee shoulde die and be slaine for the sins of his people, Dan. 9. Esay 53. That he shoulde be betrayed by one that put his hand in the dish with him, and was his owne Disciple: Psal. 41. vers. 9. and Psal. 55. vers. 13. 14. That he shoulde bee sold for thirtie peeces of siluer, Zach. 11. vers. 12. That with those thirtie peeces there shoulde be bought afterwards, a field of potsherdes, Ier. 9. That he shoulde ride into Ierusalem vpon an Asse before his passion, Zachar. 9.9. That the Iewes shoulde beate and buffet his face, and defile the same with spitting vpon it, Esa. 50.6. That they shoulde whip his body before they put him to death: Esay 53.2. Psal. 37.18. That they shoulde put him to death among theees and malefactors.

¹ Many o-
² ther par-
³ ticular
profes.

- 20 Actors: Esay 53.12. That they should giue him Vinegar to drinke, diuide his apparell, and cast lots for his uppere garment: Psal. 68.23. & Psalm. 22.11. That the manner of his death should be crucifixion, that is, nailing of his hands and his feete vnto the croffe: Psal. 22.16. Zacha. 12. That his side should be pearced, and that they should looke vpon him when they had so pearced him: Zacha. 12. That he should rise againe from death the third day: Psal. 16.10. Ose 6.3. 24 That he should ascend into heauen, and sit at the right hand of his Father (in glorie and roialtie, and like a conquering potentate ouertuling all.) Psal. 110.1.2. All these things and whatsoeuer else belonging to the *Messias*, are found perfectlie fulfilled in Iesus Christ, and in no other. And therefore he alone and no other is the true *Messias*.

3 Hitherto haue I spoken of such circumstances and accidents, as did belong vnto the *Messias*, concerning his incarnation, birth, life, death, buriali, resurreiction, and ascencion into heauen, and there sittynge at the right hand of his Father: and also of his refection by the Iewes, and Iewish Nation: which things albeit they bee verie wonderfull, and sufficient to establish any mans beleefe in Christ Iesus our Lord, in whom onely they are found faithfully fulfilled: yet if wee shal consider withall, *the time of the Messias his appearing*, and when hee shal come into the world, our faith will be so much the more confirmed towardshim.

Dan. 2.39.44. Daniel the Prophet of God (who liued in the time of the first Monarchie) foretold that there shoulde be three Monarchies more, and the last of these fourre Monarchies greatest of all: And that in the daies of this fourth and last Monarchy (which was the Romane Monarchy or Empire) the eternall King or *Messias* shoulde come, and build up Gods kingdome throughout all the world. And this happened accordingly: for Iesus came, and was borne in the fourth Monarchie (which was the Romane) namely in the daies of *Augustus* the Romane Emperour. But yet let vs goe more strictly to the matter.

The Temple of Ierusalem (as all men know) was builded twice: first by King *Salomon* which lasted about 446. years

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yeeres, and then was destroyed by Nebuchadnezzar King
of Babylon: wherefore about 70. yeeres after it was buil-
ded againe by Zorobabel, who reduced the Jewes from
their Captiuitie. But this second temple, for pompe and ri-
ches of the materiall building, was nothing like vnto the
first, (which the old men in the booke of Esdras doe testi-
fie by their weeping, when they saw this second and re-
membring the first) (& which Aggeus the Prophet doth ex-
1. Esd. 3.
Agge. 2.4.
Agge. 2.5.6.
7. Agg. 10.
plicly testifie). And yet saith God by his Prophet Aggeus in
the same place; that after a while, the Desired of all Nations
shall come, and then shalld that second house or Temple bee fil-
led with glorie, and that greater shalld be the glorie of this
last house, then of the first. Which prophecie was fulfilled
by the comynng of our Sauiour Iesus Christ into this sec-
ond Temple, which being personally done, was of far grea-
ter dignitie, and more glorie thereunto, then any dignity
whatsoever was found in the first Temple builded by Salo-
nus. It is therefore manifest that the Desired of all Nati-
ons, that is, the *Messias* shalld come whilet the second Tem- Dan. 9.26.
ple flood. And so doth Daniel also shew that the second
Temple (after the rebuilding thereof) shalld not bee de-
stroyed vntill the *Messias* were first come and slaine. And
Malachi the Prophet doth also most plainelie testifie that Mal. 3.1.
he shalld come during the second Temple. And so indeede
hee did: for Christ Iesus came into the world during that
second Temple, and did himself likewise foretel the destruc-
tion thereof, ere that generation passed, which came to
pasie accordinglie: for it was destroyed about 46. yeeres
afer the ascension of our Sauiour into heaven, by Titus,
sonne to Vespasian the Romane Emperour. Most vainelie
therefore doe the Jewes or any other expect for a *Messias*
to come, after the destruction of that second Temple.

Let vs yet moreset consider the prophecie of old Is-
rahel concerning the particular time of the *Messia* his ap-
pearing: *Come hither my children (saith hee) that I may tell you what shall happen in the latter daies, &c. The*
seed of thine enemies shall not depart from Iudah vntill Shilo comes, which is
the end of your nation. By Shilo is meant the *Messias*

(as both Jewes and Christians expound it.) This prophecie so long forstold, was performed at the birth of Iesus Christ, in the daies of Herod King of Iurie. For from the time that the scepter was given to King David, (who was the first King of the tribe of Iudah) it did not depart from that tribe, but remained alwaies in it vntill the daies of King Herode; in whose time, and not vntill whose time, all government was taken away, and cleane departed from the tribe of Iudah, and committed to a stranger: and therefore in the time of Herode was the *Messias* to bee borne, and neither before nor after his time. That the scepter or government was not cleane taken away or departed from the house of Iudah, (after it was once settled in it, in the person of King David) euuen till the daies of Herod the King, is evident: for from David (who was the first King of that tribe) vnto Zedechias that died in the Captiuic of Babylon, the Scripture sheweth how all the Kings descended of the house of Iudah: And during the time of their captiuic of Babylon (which was seuentie yeeres) the Jewes were alwaies permitted to chuse vnto themselves a gouvernor of the house of Iudah (whom they called *Regebalmia*.) And after their deliuerte from Babylon, Zorobabel was their gouvernor of the same tribe, and so others after him vntill you come to the *Maccabees*, who were both gouernours and Priests; for that they were by the mothers side of the tribe of Iudah, and by the fathers side of the tribe of Levi, (as Rabbi Kimhi affirmeth) and so from these men downe to Hircanus King of Iurie, who was the last King which was lineallie descended of the house of David, and of the tribe of Iudah.

Samb. ca.
Dinesi Man-
monius.
Rab. Moses.
Aegypt in pre-
fat.
Maimonius.
Esdlib. t. cap.
1.2.3.
Mac. lib. 1.
cap. 2.3.
Rab. Kimhi.
com. in Agg.
Joseph. lib. 13.
& 14. Antig.

For after Hircanus, came the afore-named Herode, a meere stranger, whose father (as Josephus (who well knew) reporteth) was called *Antipater*, and came out of Idumaea: he came into acquaintance and fauour with the Romanes, partie by his said fathers meanes (who was (as Josephus saith) a well monied man, industrious, and factious) and partie by his owne diligence and ambition, being of himselfe both wittie, beautifull, and of most excellent and rare qualities

qualities: by which commendatiōs hee came at length to marry the daughter of *Hircanus* aforesaid, King of Iewrie, and by this marriage obtained of his father in law to bee chiefe gouernor and ruler of the Prouince and land of Galilee vnder him. But *Hircanus* afterwards in a battel against the Parthians, fell into their hands, and was taken and carried prisoner into Parthia.

Herod then tooke his journey to Rome, and there he obtained to be created King of Iewrie, without any title or interest in the world: for that not onely his father in law, *Hircanus*, was then liuing in Parthia, but also his yonger brother *Aristobulus*, and three of his sonnes, viz. *Antigonus*, *Alexander*, and *Aristobulus* (with diuers others of the bloud Royall in Iewry were aliue also.)

Herod then hauing procured by this meanes to be King of Iewrie, procured first to haue in his hands the King *Hircanus*, and so put him to death. He brought also to the same end his younger brother *Aristobulus*, and his three sonnes likewise. He put to death also his owne wife *Mariamnes*, which was King *Hircanus* daughter, as also *Alexandra* her mother, and soone after, two of his owne sonnes which he had by the same *Mariamnes*, for that they were of the bloud Royall of Iuda: and a little after that againe, he put to death his third sonne, named *Antipater*. He caused also to bee slaine fōrtie of the cheefest Noble men of the same Tribe of Iudah. And as *Philo* the Iew (who liued at *Pisidie* lib. de temp. the same time with him) writeth, *He put to death all the temp.*

Sambедин; that is, the twenty seuen Senators or Elders of the tribe of Iudah that ruled the people. He killed the chiefe of the sect of the Pharisees. He burned the genealogies of all the Kings and Priuces of the house of Iudah, and caused one *Nicolaus Damascenus*, an Historiographer, that was his seruant, to draw out a pedigree for him and his line, as though hee had descended from the ancient Kings of Iudah. Hee translated the Priesthood and sold it to strangers. And finally, he so razed, dispersed and mangled the house of Iudah, in such sort, as no one iot of government or principalitie remained therein. Now then in the daies of this

King *Herod*, and not till then was the Scepter, that is, the government departed from Iudah; and therefore then, and not till then, was the Messias to appeare, according to that prophecie of *Jacob*, and so it came to passe accordingly: for Christ Iesus the true & vndoubted Messias was then borne, viz, in the time of *Herod* King of Iewrie. In vaine therefore doe the Iewes, or any other, looke for any other Messias to come after the daies of that *Herod*, in whose time (and not before) was the Scepter and all principalitie and gouernement departed viterly from the house of Iudah; and therefore in his time, and neither before nor after, was the Messias to appear and come, according to *Jacobs* prophecie.

Daniel the Prophet yet goeth neerer to worke, and foresheweth euен the very day, and time of the day when the Messias should be slaine for the sinnes of his people: for in the first yeere of *Darine*, sonne of *Ahasuerus*, King of the Medes, about the time of the euening oblation, he prayed to his God for the people and their deliueraunce, in as much as then he perceiued that the seuentie yeeres of their captiuitie (foretold by *Ieremy*) were now come to an end.

So *Daniel* thus prayng, about that time of the evening Oblation God sent his Angell *Gabriel* to signifie and shew vnto him, that at the very beginning of his supplications, the comandeinent came forth for the retурne of the people from their captiuitie, and to build againe Ierusalem; and sheweth like wise, that as y people had now bin in the captiuitie of Babylon seuenty yeeres, and then were delivered from that their earthly bondage: so it should come to passe, that within seuenty weekes of yeeres, the Messias should come, who should finish wickednes, scale vp sins, blot out iniquity, and bring ineverlasting righeteousnes, and be a deliueraunce not only from the outward, but from the spirituall Babylon, and hellish Egypt.

The words of the Angell be these following: *At the verie beginning of thy Supplications, the commandement came forth: and I am come to shew thee, for thou art greatly beloved: therefore understand the matter, and consider the vision.* See
gentle.

wickednes are determined ouerby people; and ouerby holy
Crie to finishe wickednesse, and to seale vp sinnes, and to blot out
iniquitie, & to bring in euerlasting rightheousnesse, to seale vp the
vision and prophecie, and to annoiint the HOLY OF HOLIES,
at the MOST HOLY. Know therefore and understand, that
from the going forth of the commandement, to bring againe the
people, and to build Ierusalem, vnto MESSIAH THE PRINCE,
there shall bee seuen weekes, and threescore and two weekes, &c.
After these threescore and two weekes shall MESSIAH bee
sane, and not for himselfe, &c. He shall confirme the covenant
with many for one weeke, and in the middest of the weeke bee
halkecause the Sacrifice and the Oblation to cease. For the bet-
ter understanding of which wordes, it must bee remembred, Exposition
that this word *Hebdomada*, signifying a weeke, or se- of Daniels
uen, is sometimes taken for a weeke of daies, that is, seuen prophetic.
daies; and then it is called *Hebdomada diorum*, a weeke of
daies, as in this prophecie of Daniel hee saith of himselfe, *Dan.10.3.*
that he did mourne three weekes of daies. But at other times it
signifieth the space of seuen yeeres, and then it is called *Heb-* *Leuit. 25.8. &*
domada annorum, a weeke of yeeres, as in Leuit. 25.8. where cap. 23. & alibi
it is said, *Thou shalt number unto thee seuen weeke of yeeres*, posita.
that is, *seven times seuen yeeres*, which make fortie and nine
yeeres.

Now it is most certaine that these seuentie weekes are
to be understood of weekes of yeeres, and not of daies, for
that even by the Iewes owne confession, as also by the
bookes of Esdras it is manifest, that the Temple and Ieru-
salem were many yeeres in building before they were fi-
nished. These seuentie weekes of yeeres therefore are se-
uen times seuentie yeeres, which make in a summe totall,
fourte hundred and ninetie yeeres, within which time the
Messias should bee flaine: for from the going forth of the
commandement to bring the people backe againe, and
to build Ierusalem, (which commandement went forth
at the beginning of his supplications, which were the first
yeere of Darius, as the text sheweth) vnto the time that
Messias the Prince was annoiint to preach the King-
dome of God, which was after his baptisme, when hee

13 God's Arrow against Antichrist,
began to be about thirty yeeses of age) there must be seven
weekes, and thre score and two weekes, that is, ~~forty~~^{forty} and
nine weekes, which make foure hundred, fourty score, and
three yeeses: which number of yeers being rightly account-
ed from that time of *Darius*, wherein the commandement
went forth, are fully accomplished in the fifteth yeeare of
Tiberius Cesar, at which time Christ Iesus was baptised and
anointed by the Spirit of God, descending downe vpon
him in the forme of a Dove, a voice also being heard from
heauen, saying; *This is my beloved Sonne in whom I am well
pleased.*

Yet is there one weeke more to make vp the number of
seuenty, in the midst of which weeke the Messias shalld
be slaine, which came to passe accordingly: for in the midst of
that weeke, that is, about three yeeses & a halfe after Christ's
baptisme, Christ Iesus the true Messias was put to death, and
died for our sins, which was in the eighteenth yeeare of *Ti-
berius Cesar*. In vaine therefore doe the Iewes or any other
ooke for another Messias to come, after the daies of that
Tiberius Cesar, the Roman Emperor.

4 The Scriptures doe shew that the Messias shalld
come of the seed of *Dauid*, according to the words of God,
*I have sworne unto Dauid my servant, I will prepare thy seede
for euer, and will build vp thy seate to all generations*. Which
cannot be applied to King *Salomon* his sonne (as the latter
Iewes apply it) for these words, that his kingdome shall
stand for euer, and for all eternitie, cannot be verified in *Salo-
mon*, whose earthly kingdome was rent and torne in peec-
es straight after his death by *Ierobeam*, and not long af-
ter as it were extinguished: neither can they bee under-
stood of any terrestriall King, but they must needs be un-
derstood of an eternall King, which shalld come of *Dauid*'s
seed. The promise then made to *Dauid* for Christ to come
of his seede, is againe repeated after his death by many
Prophets, and confirmed by God, as in *Ieremie*, where
God vseth these words; *Behold, the daies come on, that I will
raise vp vnto Dauid a iust seede, and hee shall raigne a King,
and shall bee wise, and shall doe iudgement and iuste-
ice vpon earth*.

Psal. 88.1

2. King. 7.

1. Chro. 22.

Ier. 23. 6. &c.

& 33. 16.

urib, and in his daies shall Inde be saved, and Iſrael shall dwelle
ſufficiently, and this is the name that men ſhall call him, Our
inf God. All this was ſpoken of *Dauid* aboue foure hundred
yeeres after *Dauid* was dead, which proueth mani-
felly that the promises and ſpeeches were not made vnto
King *Dauid*, for *Solomon* his ſonne, nor for any other tem-
porall King of *Dauids* line, but for Christ, who was parti-
cularly called the ſonne of *Dauid*: for that *Dauid* was the
firſt King of the Tribe of *Indab*, and not onely was Chrifts
progenitor in the fleſh, but alſo did beare his type and ſi-
gure in many other things. For which cauſe likewife in *E-ze-
chiel* (who liued about the ſame time that *Ieremy* died) the
Meſſias is called by the name of *Dauid* himſelfe: for thus
ſaith God at that time to *Ezechiell*: *I will ſave my flocke, ne-* *Ezech.34.3,*
ther ſhall they any longer be left to the ſpoile: I wil ſet ouer them *O &c.*
*the beaſt, and he ſhall feed them, even *Dauid* my ſervant, he*
ſhall feed them, and he ſhall be their beaſt, and I will be their
*God, and my ſervant *Dauid* ſhall be their Prince.* In which
words, not onely we that are Christians, but the latter Iewes
alſo themſelues doe confeſſe in the Thalmud, that their
Meſſias is called *Dauid*, for that hee was to deſcend of his
ſeed.

Now then let vs ſee whether Iefus Christ our Lord did
wone of the ſeed of *Dauid*, as was foretold the Meſſias
ſhould. It is plaine that he did, for neuer any man doubted
ordened but that Iefus was directly of the tribe of *Indab*,
and deſcended lineally by his mother of the onely house of
Dauid (as was foretold hee ſhould:) which is conuirmed
moſt clearely by the two genealogies & pedegrees ſet down
by Saint *Mariſhew* and Saint *Luke*, of the bleſſed Virgins
whole deſcent from *Dauid* and *Iofeph*, that was of the fame
tribe and kindred with her: for according to the law of the
Iewes, they uſed to marry in their owne tribe. And therfore
the Euangelifts ſhewing the line of *Iofeph*, do thereby alſo
declare the lineage and ſtocke of *Mary*, (the mother of Ie-
ſus) as being a thing then ſufficiently knowne vnto all,
though they ſpeake no more.

*Luk.3.
Matb.1.*

Secondly, it is conuirmed by their repairing vnto Beth-

Eze. 1.1.2.3.4.5. Bethleem (when commandement was giuen by *Augustus Cesar*, that every one should repaire to the head Cittie of their Tribe and familie, to be taxed or fessed for their tribute) for by their going thither it is shewed, that they were both of hys lineage of *Dauid*, in as much as Bethleem was the proper Cittie onely of them that were of the house and lineage of *Dauid*, for that King *Dauid* was boorne therein.

Thirdly, it may appeare by this, for that the Iewes who soughe out all exceptions they could against him, yet never excepted this, nor alledged against him, that he was not of the house of *Iuda*, nor of the house of *Dauid*: which they would neuer haue omitted, if they might haue done it with any colour: for such a speech (if it could truly haue bin spoken) would easilly haue conuinced our Iesus not to bee the true Messias. But it appaereth they neuer doubted of this. Yea, I adde further, that it remaineth registered in the Iewes Thalmud it selfe, that Iesus of Nazareth crucified was of the blood royal, from *Zorobabel* of the house of *Dauid*. Wherewith agreeth that saying of *Paul* the Apostle, wherwhere it stifieth thus; *Iesus Christ was borne of the seed of Dauid according unto the flesh, though he were also the Sonne of God in power, according to the spirit of sanctification.*

¶ That the mother of Iesus was a Virgin, is plentifull testifiid by the Evangelists; and that so the Messiah mother shoulde be, the Scriptures of the Iewes do sufficiently shew. For in *Esay 7. 14.* it is told: as a strange thing to King *Achaz* (and so it is indeed) that a Virgin shoulde conceiue and bring forth a Sonne, and they shoulde call his name *Emmanuel*, that is, *God with vs*. Which could not be strange, if the Hebrew word in that place did signifie onely a yong woman (as some latter Rabbines doe affirme) for that is no strange or new thing, but common and ordinary for yong women to conceiue and beare children: wherefore the S^tprauagins doe rightly translate the word *Berithon*; which properly and fully signifieth a Virgin, and so did also the elder Iewes vnderstand it, as *Rabbi Simeon* well noteth. And *Rabbi Moses Hadarshan* (of singular credit among the Iewes) vpon these words of the Psalme; *Truth shall bud*.

Thal. 1.6.8.
Sanh. cap.
Higmar.

Rom. 1.3.4.

Rab. Sim.
Ben. Johai, in
Cap. 2. Gen.

part of the earth, saith, that it is not said, *Truth shall bee in
mudred of the earth, but Truth shall bud forth;* to signify
thereby, that the Messias (who is meant by the word *Truth*) *Psal.14.*
shall not bee begotten as other men in carnall copulation : *Rab. Mose.
Haddif. 38.*
he also citeth *Rabbi Berechis*, to bee of the same opinion : *Rab. Mose.
Had in Gen. 23.*
and finally, *Rabbi Hacadosch* proueth by art Cabalisticall
out of many places of Scripture, not onely that the mother
of the Messias shall bee a Virgin, but also that her name
shall be *Mary*. Like as also the same *Rabbi Hacadosch* pro-*Rab. Hacad. in
ueh by the same are out of many texts of Scripture, that the
Messias name at his comming shall be *Iesus*. And that the
mother of the Messias should bee a Virgin, may further ap-*Ier. 31.22.**

pear in the prophecie of *Jeremie*, where God saith, *I will
make a new thing upon earth, A woman shall innrone or in-
dise a man :* which were no new thing, but vsuall and won-
ted, except it be vnderstood of a Virgin that should beeare a
child.

Now because Christ Iesus by the wonderfull workes
and surpassing miracles which hee did, being such as no
man could doe (if hee had been but a bare man) as also by
his heavenly doctrine, words, and deeds did declare him-
selfe to be the Sonne of God, sent from the bosome of his
Father, let vs also see as we haue found the Messias to bee
man, to search whether he ought not to bee God also. The
sacred scriptures of the Iewes giue answere, that hee ought
to be God also, and so to bee both God and man. Which
thing is signified by the Prophet *Esay*, when hee saith : *They
shall call his name Emmanuel, which is by interpretation, God
with vs.* Againe the same *Esay* testifieth, that they shall call
his name *wonderfull, counsellor, the mighty God, the everla-*

Esay 7.14.
Esay 9.6.
Esay 4.4.

fing Father, the Prince of peace. Againe, by *Esay* hee is cal-
led *the issue of the Lord, and also the fruit of the earth, to sig-
nifie him to be both the Sonne of God, and the Sonne of man.* And *Jeremie* the Prophet doth testifie of him, that hee shall
be called *the righteous God, or God our righteousness.* And
God himselfe saith of him, *Thou art my Sonne, this day haue
I begotten thee.* And *David* proueth him plainly to bee the *Psal.1.7.*
Sonne of God : for though he knew he should come of his

Psal. 110.2.

seed as touching the flesh, yet doth hee also call him his Lord, saying thus: *The Lord said unto my Lord, sit at my right hand vntill I make thine enemies thy footstole.* Sith David calleth him his Lord, it is manifest that he taketh him not only to be man, but God also, euen the sonne of God, the second person in the Trinitie. This matter is testified almost euery where in the Scripture of the Iewes, and therefore I need not further to amplifie.

7 Yet because the Iewes do looke for the Messias to be a terrestriall King which should raigne in Iewrie, and subdue all their enemies with his terrestriall power and force: wherein how grossly they erre, as the premisses doe partly shew, so is it not impertinent here to speake somewhat to conuince their so grosse an opinion. For first, the time is past long agoe wherein the Messias should come, and yet no such terrestriall King as they dreame of, hath beene raigning in Iewrie: and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. Daniel calleth him the eternall King. Michæls faith, *hee shall raigne for ever:* which cannot be supposed of an earthly kingdome. Againe, *Aske of mee* (saith God to his Sonne, the Messias) *and I will give unto thee the beaten for thine inheritance, and the uttermost parts of the world for thy possession.* Which words doe shew, that the Messias should be an vniuersall King, to rule not onely ouer the Iewes, but ouer the Gentiles also, euen ouer all the world. Againe it is said, *that he shall endure with the Sunne, and before the Moone from generation to generation, hee shall raigne from Sea to Sea vnto the end of the world:* All Kings shall adore him, and all nations shal serue him, all tribes of the earth shall be blessed in him, and all nations shall magnifie him. And it was told Abraham, that in his seede (that is, in the Messias which should come of his seede) all nations of the earth shal bee blessed: how then shal hee overthrow any nation for the Iewes sake (as they dreame) when all nations were to receiuе their blessing from him? In the propheticie of Esay, the commission of God his Father vnto him is thus set downe: *It is too little that thou be vnto mee a servant,*

Dan. 2.44.
Mich. 4.5.
Psal. 2.

Psal. 72.

Gen. 18.

Esay 49.6.

unto raise vp the tribes of Iacob, and to convert vnto mee the
preferred of Israel: Behold I have appointed the alſo to bee a
light vnto the Gentiles, that thou bee my ſaluation vnto the vi-
nous parts of the earth. Euery where almost it is teſtified,
that the Gentiles ſhould haue every way as much intereſt
in the Meffias as the Lewes, and ſhould be as beneficialel vni-
to them. The Meffias therefore, though he bee tearm'd a
King, and is ſo indeed, yet is to be ſuppoſed a ſpirituall and
eternall King (as the Prophets declare him) for it is too
childiſh and fond to imagine him to be an earthly King,
which ſhould raigne onely in Judea, and bee a great and
mighty terreftriall conqueror. Doth not *Zacharie* (as tou-
ching his ſtate in this world) ſhew, that hee ſhould come
poorely, riding vpon an Aſſe? Doth not *Eſay* ſay, that in this
world he ſhould be a man deſpised, abieſt, and of no repu-
tation? Doth not *Daniel* expreſſly ſay, that he ſhould come *Dan.9.*
to be ſlaine, that with his ſacrifice he might take away ſin,
and ceafe all other ſacrifices? Doth not *Zacharie* ſays, that *Zach.12.*
they ſhould looke vpon him after they had pierc'd or cru-
cified him? And doth not the Prophet *Eſay* ſay of him, that *Eſay 53.*
he gaue his ſoule an offering for ſinne, and that hee ſhould
be lead as a ſheepe to the slaughter, and as a Lambe dumbe
before his ſhearer, ſo opened not hee his mouth? Where
then is his pompe, when he was to be poore? Where was
his earthly honor, when he was to be abieſt and of no repu-
tation? Where was his worldly conqueſt, when he was
himſelfe to be ſlaine? Where ſhould his fleſhly reſiſtance be,
when he was not ſo muſh as to offer ir, yea when his ene-
mies were to leade him to death as the ſheep to the flau-
ghter, and as a lambe dumbe before his ſhearer, not opening
his mouth to ſauē himſelfe? Yea, how ſhould the Lewes
thinke (if they would throughly conider) that the Meffias
ſhould be ſuch a one as they dreame of, when they were
the men that ſhould pursue him to death, and whom they
ſhould looke vpon when they had pierc'd him?

These things which haue beeene ſpoken (though in very
briefe and plaine ſort) are, I truſt, ſufficient to conuince the
Lewes, that our Lord and Sauiour Ieſus Christ is that ſeede

Christ the
true Messiah:
ergo, Christian
religion the
true religion.

of the woman which should breake the Serpents head, which deceived *Adam and Eve* our first parents; and hein whom all the Nations of the earth should be blessed, and is in al points the very true, certaine, and vndoubted Messias, which was fore-promised and fore-told by their Prophets for all things which were foretold of the Messias, doe fidly, fully, and only agret to him, & to no other. And therefore I conclude against them, that the Christian religion (which wee professe, and which wee hold derived to vs from that Christ the true Messias, the author thereof) is the only true religion which is acceptable to God.

CHAP. III.

*Wherein is shewed, that the Christian Religion is the only
true Religion, against the Gentiles, and all Infidels of the
whole world.*

The Heathen
confessed one
God.

Plato epist. 13.
ad Dionys.

Plotin. Enneac
2. lib. 8. 1. 2. &
En. 6. lib. 4. cap.
12. 3. 4.

Porphy. lib. 2. de
Abß. & lib. de
occa. cap. 2.

Procl. in *Theolog.*
Platon &
lib. de *Anima*
& dem. 1. 31.
42. 33.

 Hat there is a God; the Heathen have euermore confessed, and that there is but one God (as the Christian religion holdeth) all the learned sort of the heathen Philosophers haue acknowledged: for howsoever they dissembled at sometimes, and applied themselves outwardly to the error of the vulgar sort, in naming of gods, yet surely they never speake of mothen of one God. Which thing may appeare by *Plato* in an Epistle which he writeth vnto *Dionysius* King of Sicily, wherin he giueth him a sign when he speake in iest, and when in earnest: *Hinc discet scribam ego serio necno; cum serio, prorsor epistolam ab uno Deo: cum secundum pluribus. Herby* (saith he) *shall you know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God; & when I write not in earnest, I do begin my letter in the name of many Gods.* And three of the most learned that ever professed the Platonick sect, *Plotinus*, *Porphyrius*, & *Proclus*, do al testifie & proue in diuers parts of their works (being themselves but heathens) that both theiellies, & their master *Plato*, never helcued indeed but one God.

Ariſtoteſt. Lib. de
mundo.

Ariſtoteſt that infused *Plato*, and began the ſect of the Pe-
nitenticks, though he were a man fo much giuen to the ſearch of nature, as that ſometime he ſeemed to forget God
the author of nature; yet in his old age, when he wrote the booke of the world, he resolueth the matter more eclecely,
acknowledging alſo one God; and ſaith moreouer in the ſame place, that the multitude of gods was inuented to ex-
preſſe the power of this one God, by the multitude of his
Minifters. Whereby doth appear, that be like the fooliſher
ſon of heathenſ did imagine of God as of earthly Princes: for they ſaw that every earthly Prince had a great many
men Minifters, otherwiſe called ſervants, and attendantes
upon him, thereby to declare and ſhew his power, his ma-
gincence, and high honor; and therefore they thought like-
wife, that the great and high God could not be ſufficiently
conceiued of, except it were ſuppoſed that hee had a great
number of inferior gods waiting and attending vpon him,
in like ſort to ſhew his greatness and magnificence. This
opinion of their Maſters concerning one God, *Theophraſtus*
and *Aphroditeſus*, two principall Peripateticks, do conſimile
a large.

Theoph. in Me-
taph. Alex. in
Aphro. lib. de
provid.

Zeno, the chiefe and Father of all the Stoicks was wont
to ſay (as Ariſtoteſt himſelfe reporteth) that either one God,
or no God. Which opinion of One God, is auerted euerie
whereby *Plusarch* and *Seneca*, two moſt excellent writers,
and great admirers of the Stoick ſeueritie. And be-
fore them by *Epictetus*, a man of a ſingular account in that
ſect, whose words were eſteemed Oracles; *Dicendum ante
omnia, unum eſſe Deum, omnia regere, omnibus prouidere*: Be-
fore all things (ſaith he) woe muſt affirme that there is one
God, and that this God gouerneth all, and hath prouidence
over all.

As for the Academickes, although their wage was to
doubt and diſpute every thing, as *Cicero* ſeemeth to doe in
his diſcourse concerning the gods, yet at laſt hee conclu-
deth in this point with the Stoicks, who believed one God.
And as for *Socrates*, who was the Father and founder of the
Academicke ſect, (and who was iudged by the Oracle of

Cicero BB. de
natura Deor.
Apuleius Aleg.
Laert in vi-
ta Socrat.

Apollo.

Apollo to be the wisest man in all Greece) the world doth know that he was put to death for iesting at the multitude of Gods among the Gentiles,

Vide apud
Plutarck. de
placit. Philos.
Trismeg. in pe-
man. & in
Asclep.

Trism. in pe-
man. cap. 2.3.4.
3. &c. in As-
clep. c. 2.6. &c.

Cicero, his
opinion con-
cerning the
gods of the
Painims.

Perseus, his
opinion.
Herod.lib.3.

All these fourre sc̄ts of Philosophers then (who in their time bare the credit of learning) made (as we see) professiōn of one God, when they came to speake as they thought. And yet if wee will ascend vp higher to the daies before these sc̄ts began, that is, to Pythagoras, and Archytas, Tarrentinus, and before them againe to Mersurius Trismegistus, that was the first parent of Philosophie to the Egyptians, wee shall find them so plaine and resolute herein, as none can bee more. It is true that the heathen did honour such men as were famous (either for their valiant acts, their singular iuention in matters, their good turnes to others, or their owne rare gifts and qualities aboue others) with their title of gods, but yet they beleueed not that those men were gods : yea, they knew them to bee no otherthen mortall men, which thing Trismegistus sheweth, when hee saith ; *Deos non natura ratione, sed honoris causa nominamus*. We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we thinke them to be so, but because vnder that title, wee would honour some famous acts, or rare parts and qualities which were in them. Cicero likewise testifieth the same in these words : *The life of man (faith he) and common cu-
stome, have now received to lift vp to heaven by fame and good
will, such men as for their good turnes are accounted excellent :
and bereof it commeth, that Hercules, Castor, and Pollux,
Asculapius, and Liber, (which were but men) are now re-
nowned for gods. Persius likewise, Zenos scholler, testifieth
the same. And therefore did the Grecians truly thinke, who
(as Herodotus reporteth) thought that their gods (whom
they so called) were no other at first then mortall men, and
so is the common opinion of all. And when men and wo-
men that were famous, excellent, and surpassing others
died; because the memorie of them should not die with
them, but remaine as presidents to follow, or as persons to
be admired at : those that were living could not bee con-
tent*

tent to honour them with the title of gods and goddesses, but also would needs have their pictures or Images drawne, and set vp somewhere for posterite to behold. Hereof it came, that they after a while beganne (as mans ^{The begin-} naturall corrupt inclination is too prone that way) to giue ^{ning} of Ido- honour, and to doe reverence vnto them : and not so con- latus.

tented, they proceeded further, and builded Altars and Temples vnto them, and at length consecrated Priests, and appointed certaine rites, ceremonies, and sacrifices to bee done there. The Diuell hereupon taking occasion and fit opportunitie (purposing alwaies to seduce the world, and to hold them in error so farre forth as he might) entred at last into those Altars) which were dedicated to those men) and vnder the names of those men, made a way to haue himselfe worshipped (in stead of the true God.) For true it is which the sacred Psalme witnesseth; *That the Gentiles sa- crificed their sons and daughters vnto diuels.* And which *Psal 105.*
faith, that whatsoeuer the Gentiles offer, they offer vnto diuels, 1 Cor. 10. 20.
 and not to God. For the diuels being entred into those Altars, received their sacrifices offred to them, being glad they had them in such a predicanent : and because their delusion should be the stronger, vnder the names of those men they would yeelde foorth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles, and with such sleights those deuellish spirits bewitched the world, & deceaved them. Of which their Oracles more shall bee spoken hereafter. But here first I make this argument against them.

They which (bowsoeuer ignorantly) Worshipp diuels, are farre from the true Religion: this is plaine.

But the Gentiles worshipped diuels: Ergo, &c.

That the Gentiles worshipped diuels (not God) may appeare, first by this reason, for that those their gods allowed (yea required) not beasts, but men to bee sacrificed vnto them, delighting themselves in such infinite murders and manslaughters, as were most cruell and vnnaturall, signifying themselves to be thereby appeased, wherein God
 is.

Polyd. de la-
uen lib. 5.
cap. 8.

is most displeased. For (as Polydor Virgil hath collected) the people of Rhodes sacrificed a man to *Saturne*. In the Island Salamis, a man was sacrificed to *Agraula*. To *Dianedes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, *Tenurus* sacrificed humane sacrifice vnto *Jupiter*, and left the same to posteritic to follow. To *Diana* likewise humane sacrifices were offered. The like was done to *Hesm* and *Tessare*. Amongst the Egyptians, three men a day which were sought out (if they were cleane) were sacrificed to *Iuna*. Amongst the Lacedemonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of warre and pestilence, were wont to sacrifice vnto *Saturne* their dearest friends. The people called Curetz sacrificed children vnto *Saturne*. At Loadicea a virgin was sacrificed to *Pallas*. And amongst the Arabians, every year a childe was sacrificed and buried vnder the Altar. Also the Thracians, Scythians, the Carthaginians, and almost all the Grecians (especially when they were to goe to warre) sacrificed a man. All barbarous Nations have done the like: yea, the Frenchmen and Germans: yea, the Romanist themselves did the like sacrifice, as namely, to *Saturne* in Italie, a man was sacrificed at the Altar: and not onely so, but hee was also to be cast downe from a bridge into the riuver Tyber. *Dionysius Halicarnassus* wri-
teth, that *Jupiter* and *Apollo* were maruellous angry, for that the tenth part of men were not sacrificed vnto them, and therefore sought they reuenge vpon Italy. *Diodorus* reporteth, that the Carthaginians when they were overcome of *Agathocles* King of the Sicilians, thought their gods to be angry with them, and therfore to appease them, sacrificed vnto them two hundred of the Noble mens Sons at a time. O monstrous crueltie! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed vnto) were meere diuels, considering that such monstrous, unkind, and

Dionys. Halicar-
nass. car. 1. Antiq.

naturall slaughters of men (which must needs offend God the more) were the appeasements of their anger and wrath?

Againe, these gods of the Gentiles were not onely well pleased with the sacrifices of the bloud of men, but also wel liked and allowed of fornications, adulteries, and all vncleannes: for at Alexandria the Image of *Saturne* was most devoutly worshipped, whose Priest *Tynannus* by name, brought certaine Matrons of the Citie, which hee had selected out vnto that Image, or Idol, as being sent for by their god, and there whē the lights were put out, had to do with them in the name of that their god. Also among the *Nasures* it was the custome that the Bride the first night after her mariage should lie with all the guests, in honour of the goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise in their filthinesse and vncleanesse, must needs bee diuels: for the kind and righteous God can abide none of these things, as any mans owne reason, sense, and understanding may teach them.

Polyd. de In-
uent. lib. 5.
cap. 8.

Another argument to proue that the gods of the Gentiles were diuels, is this: because the Oracles which they gaue forth in matters meesly contingent, were either false, or elie so ambiguous and vncertaine, as that they were deceitfull, and therefore could not come from God, but from the diuel. This falsehood & deceitfulness of their Oracles, *Porphyry* himselfe, the great patron of Paganisme, testifieth in a speciaall booke of the answers of the gods, *Porphy. lib. de reffons. & oracul.* wherein he professeith that hee hath gathered truly without addition or detraction, the Oracles that were most famous before his time, with the false and vncertaine euent thereshin consideration of which euent, bee setteth downe his owne judgement of their power in predictions after this manner: *The gods doe foretell some naturall thinges to come, for that they obserue the order of their naturall causes: but in things which are contingent, or doe depend upon mans will, they haue but conjectures, only in that by their subtletie and wiles they preuent vs: but yet they oftentimes lie, and deceiue.*

Oenomaus'de
falsitate oracu-
lorum, & de
artificibus
maleficis.

24

Gods Arrow against Atheists.
ceine vs in both kindes, for that as naturall things are vari-
ble, so mans will is much more mutable. Thus saith Porphyrie,
of the prophecies of his gods : whereunto agreeeth another
Heathen among the Grecians, named Oenomaus, whosor
that hee had beene much delighted with Oracles, and more
deceiuied, wrote also a special booke in the end of their fal-
shoods and lies ; and yet sheweth, that in many things
wherein they were deceiuied, it was not easie to conuince
them of open falsehood, for that (cunningly) they would in-
uolve their answers (of purpose) with such obscurities, & qui-
uocations, amphibologies, and doubtfulnesse, as that al-
waies they would leauue themselves a corner wherin to save
their credits. As for example, when *Craesus* that famous and
rich King of Lydia, consulted with the Oracle of *Apollo*,
whether he shold make war against the Persians, & there-
by obtaine their Empire; the Oracle gaue answere thus : If
Craesus without feare shall passe ouer *Halys*, (which was a ri-
uer that lay betweene him and Persia) *hee shall bring to com-
fusion a great and rich Kingdome*. Vpon which words *Craesus*
passed ouer his army, in hope to get Persia, but hee lost Ly-
dia his owne kingdome, and so was deceiuied by that vincer-
taine Oracle.

Like answer gaue the Oracle of *Apollo* to *Pyrrhus* King
of Epirus, demaunding whether he shold prosper in the war
against the Romans, for it was deliuered in these words ; As
te *Eacida Romanos vincere posse* : I say that the son of *Ea-
cucus* the Romans may ouercome. Vpon which Oracle, *Pyr-
rhus* the sonne of *Eacus* thinking to be the conqueror, was
himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith
the world was deceiuied, that trusted them: but I neede not
recite them, for (as it appeareth) the Oracles and answers
which their wicked spirits gaue foorth in matters future
and meereley contingent, were such as might bee taken and
construed two waies, and therefore their worshippers (if
they had beeene wise to haue noted their cunning and de-
ceitfull answers, containing no certaintie at all) they had
beeene as good never to come at them to inquire of any
mat-

matter future: for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as vntresolute as they were at first, and so depart home as wise as they came, or rather more fooles then when they went. But what might be the reason why these diuels or diuelish spirits, gaue no certaine answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest, for no doubt they would if they could, that so their credit might haue beene the more. But it was a thing not in their power, but onely reserved vnto God, to know and foretell certainly the things that are to come: for herein God prouoketh all the gods of the Gentiles to make triall and experiance of their power in these words: *Declare unto vs (saith he) what shall ensue hereafter, and thereby wee shall know that yee are gods indeed.* Which *Esay 4.23.* sheweth that the certaine foretelling of things future, doth manifest a diuine power, whereof these diuelish spirits are not partakers: for had these wicked spirits such a power in them, as certainly to know and foretell such things as were to come; out of all doubt they would then haue giuen such certaine, plaine, and vndoubted Oracles and answers in this behalfe, as would haue purchased them everlastinge credit in all the world. But now the falsehood and vncertainty and deceitfullnesse of them, haue got them iustly perpetuall discredit in all the world, and manifested them to be no better then lying spirits, whose worshippers were miserably deluded by them (as euene the Heathen themselves haue testified.)

Hauing thus briefly, yet I trust sufficiently, disprooued the religion of the Gentiles, as being a cruell, wicked, false lying, and deceitfull religion, hauing in it no certainty at all whereupon men might rest, or assure themselues; it remaineth now that I shew and proue against them the truth of the Christian religion, which wee profess. Where the first argument, to shew the powerfull and vndoubted truth thereof, shall be this: namely, the confession of the gods of the Gentiles, that is, of Diuels and hellish Spirits themselves, who haue giuen testimonie thereof, euene to

their owne worshippers, especially when the time of Christ his appearing in the world (who should bee the light of the Gentiles) drew neere and approched. For the manifestation whereof, two Oracles of Apollo may suffice; the one whereof was to a Priest of his owne that demanded him of true religion, and of God: to whom he answered thus in Grecce: *O thou unhappie Priest, why doest thou ask me of God, that is the Father of all things, and of this most renowned Kings deare and only Sonne, and of the Spirit that containeth all? &c.* Alas that spirit will enforce mee shortly to leane this habitation and place of Oracles. The other Oracle was to *Augustus Cesar*, even about the very time that Christ was readie to appeare in the flesh: for the said Emperour now drawing to age, would needes goe to *Delphos*, and there learne of Apollo who should raigne after him, and what should become of things when hee was dead. Apollo for a great while would make no answere, notwithstanding *Augustus* had been very liberall in making the great sacrifice called *Hecusambae*: but in the end, when the Emperour began to iterate his sacrifice, and to bee instant for an answer, Apollo (as it were enforced to speake) vttered these strange words vnto him: *An Hebrew child that ruleth over the blessed gods, commandeth mee to leane this habitation, and out of hand to get me to hell. But yet doest thou depart in silence from our altars.* Thus it appeareth, that this Hebrew child (which is our Christ Iesus) hath power ouer the gods of the Gentiles, to command them vnto hell, from whence they came, to enioyne them silence, and to remoue them from their habitations: and therefore the Religion of this powerfull Iesus (whereof hee is the author) must needs, even by the acknowledgement of the Diuels themselves (whom he doth command) be the true religion.

3. Another argument of the Diuinitez and truth thereof is this: namely, that it hath remoued by the puissant force thereof, all the gods of the Gentiles, in despight of them, ceased their Oracles, and driven them cleane out of the earth, so that now they are no where to bee found. And so it was foretold by the Prophets, that Christ (when he came)

Suidas in Thes-
lus, & Porphyri.
& Plut. de ora-
culis.

Suidas in vita
Augusti.
Nicop. lib. I.
bist, cap. 17.

Assennabut

Atemnabit omnes Deos terra. shall weare out all the gods of *Sopb.* v.
the earth. The truth whereof, all the world doth now see
certaine to be certaine and vndoubtēd by the euent.

The Oracles and answers of these gods, even in *Cicerōes*
time (as *Cicero* himselfe witnesseth, who liued somewhat *Cicerō lib. de*
before the comming of Christ) began to cease : and at last *diuin. 2.*
by little and little they ceased altogether, and were vtterlie
extinct. It is reported that in Egypt (when Christ was there
with *Joseph* and his mother *Mary*) al the Idols of that foo- *Polyd.lib. 5.*
lish and superstitious Nation fell downe of their owne ac- *cap. 8.*
cord. Afterwards, in the time of the Emperour *Adrian,*
all sacrifices vnto those gods ceased, as also the Oracle of
Apollo, and all other Oracles became dumbe. Wherfore
Iauenal saith, *Cessant oracula Delphis*, that is, The Oracles *Iuuenal.*
cease at Delphos. And another Poet saith :

Excessere omnes ad tris, arisque relictis,

Lucan.

Dy, quibus imperium hoc steterat, &c. that is: All the gods
whereby this Empire flood, haue departed from their
Temples, and left their Altars and place of their habitation.

Plutarch affirmeth the like, & is much busied to search out *Plutarch.de*
the cause and reason of the ceasing of their Oracles, who
being a Heathen was much troubled herewith, gessing at *defectu oracu-*
the matter, & vainely deuising fond conceits in his braine,
lorum.

notable indeede to pearce into the very cause thereof. But
Porphyrie (even that great patron of Paganisme, and cné-
mie of Christian Religion) can teach him or any other the
true cause thereof, shewing them that since the comming
of Jesus, their gods are dumbe, and can doe them no good,

but all are gone and departed from them. His words bee
these : *Nunc vero mirantur (inquit) si iam multis annos cisti-*

ta pestis vexetur, cum & Esculapius & alijs diis longè absint *Porphyrii.ad.*
ab ea postea enim quam Iesus colitur, nihil utilitatis a diis *uers. scil. Christ.*

consequi possimus. Now (saith he) they marueile why this ci-
tie is so many yeeres vexed with pestilence, whē as (indeed)
Esculapius and other gods be far gone and departed from

it : for since the time that *Iesus* is worshipped, all our gods
haue bin unprofitable to vs. Considering then that *Iesus* (the
author of the Christian Religiō) hath silenced & vtterly de-

stroyed the gods of the Gentiles (as histories and the visible event shew) his religion must needs be the only true religion.

4. What shold I say more? even the Gentiles themselves, the most ancient, and the best, haue testified of Iesu Christ, and of the truth of his religion: for, in as much as Christ was appointed before the creation of the world, to worke the redemption both of the Jew and Gentile, and to make them both one people in the seruice of his Father: here-hence it is that hee was fore-told, and not altogether vnknowne or vnheard of to both these Nations, and therefore diuers fore-warnings and significations of him were left, as well amongst the Gentiles as the Jewes, to stirr them vp to expect his comming. For, first by the consent of writers it is agreed, that in those ancient times there were three famous men that liued together; namely, Abraham, (who descending from Heber, was the father or beginner of the Hebrewes, who were afterwards called the Jewes) and with him Job, and Zoroastres, that were not of that lineage of Heber, but (as wee call them for distinctions sake) Heathens or Gentiles. Job (wee know) testifieth of Christ, calling him the Redeemer, and was most assured to see him one day with his owne eies, and none other for him, although wormes should destroy that bodie of his (as hee himselfe testifieth.) Zoroastres liuing thus in Abrahams time also, might (by account of Scriptures) see or speake with

*Job 19.25.
26.17.*

Clem. Alex. lib.1 Noe: for Abraham was borne 60. yeeres before Noe deceased: and hereof it is, that in the writings of Zoroastres, which are yet extant, or recorded by other Authors in his name, there bee found very many plaine speeches of the Sonne of God, whom he calleth Secundam mentem, the second mind: but much more is to be seen in the writings of Hermes Trismegistus, (who received his learning from this Zoroastres) by whom appeareth, that these first Heathen Philosophers had manifest vnderstanding of this second person in Trinitie: whom Hermes calleth The first begotten Sonne of God: his only Sonne: his deare, eternall, immutable, and incorruptible Sonne, whose sacred name is ineffable: So are his words. And after him again amogst the Grecians,

beyant

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were

were *Pythagoras*, *Iudas*, and others, that vttered the like
speeches of the Sonne of God, as also did the Platonists,
whose words and sentences were too long to repeate.

Moreover, the Gentiles must remember, that they had
also some Prophets among them : for *Balaam* was a Pro-
phet among the Gentiles, and a Gentile, and hee is such a *Numb.34.*
one as testified of Christ, and of the Starre that should ap-
peare at his birth, by meanes of whose propheetie (it shoulde
seeme) the wise men in the East seeing that Starre, were as-
sured that Christ was borne, and therfore came a long iour-
nie to Iudea to see him (as one *Gospell* sheweth.) The same
Starre is mentioned by diuers Heathen wripters, as by *Plinie Plin.lib.2.*
under the name of a Comet (for so they tearme all extraor- *cap.25.*
dinarie Starres) which appeared in the latter daies of *Au-*
gustus Cesar, and was farre different from al other that euer
appeared. And *Plinie* saith of it: *Is cometa unus tunc orbis co-*
linur: That onely Comet is worshipped throughout all the *Calcid.apud*
world. *Calcidius* a Platoniske doth say, that the Caldean *Marfil.*
Astronomers did gather by contemplation of this Starre, *Ficin.tract.de*
that some God descended from heauen to the benefit of *Stella mag.*
mankind.

The Gentiles also had certaine women called *Sibylle*,
which were Prophetesses, who being endued with a cer-
tain spirit of propheetie, vttered molt wonderfull particu-
larities of Christ to come: one of them beginning her
Greeke meeter in these very words: *Know thy God, which*
is the Sonne of God. Another of them maketh a whole dis-
course in Greeke verse called *Acrostichi*, exprestlie affir-
ming therein, that Christ Iesus (by name) should be the Sa-
uer, and that hee was the Sonne of God, and exprestlie
sayng that hee shoulde incarnate of a Virgin, that hee
should suffer death for our sinnes, and that hee shoulde bee
crucified, that hee shoulde rise againe and be exalted into the
glorious heauens, and from thence (at the time appoin-
ted) and at the day of the resurrection of all flesh, come a-
gain to the last iudgement. Of these *Sibyls* there were ten in
number; and talking of his first comming into the world,
they also say, that *Rosilans cum sydus monstrabit: A blazing* *Sibyl.Samia*
Starre *apud Betul.*

30. *Gods Arrow against Atheists.*

Starre shall declare him. These *Sibyls* speake so plainly of Christ Jesus, as the Prophets among the Jews did, yea more plainly, and as plainly as may bee, and in manner as fullie as our Go spell speaketh : and therefore if the Geniles will beleue their owne Prophets, they must likewise beleue the Christian religion (wherof Jesus Christ is the author, of whom they abundantly testifie.) Now, lest it might bee thought by some suspicous heads, that Christians haue devised and inuented these things, as also that it may yet more fully appeare, that Christ before his comming was notisid over the world, by meanes of those verites of the *Sibyls*: it must bee remembred, that *Marcus Varro* a learned Romane (who liued almost an hundred yeeres before Christ) makeith mention at large of the *Sibyls*, (who in number bee saith, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memorie of them: and both he and *Fenestella* (another Heathen) doe affirme, that the writings of the *Sibyls* were gathered by the Romanes, from all parts of the world, where they might be heard of, and laid vp with great diligence and reverence in the Capitoll. *Sibylla Eritrea*, who made the former Acrosticke verscs, testifieth of her selfe (as *Constantine* the Emperor doth record) that she liued about sixe hundred yeeres after the flood of *Noe*: and her countriman *Apollodorus, Eritreus* and *Varro* doe report that she liued before the warre of Troy, and propheticid to the Grecians that went to that warre, that Troy should be destroyed, (as it came to passe) which was more then a thousand yeeres before Christ was borne. *Cicero* also (that died more then fiftie yeeres before Christ was borne) translated into Latine the former Acrosticke verscs, (as *Constantine* saith) which translation was to be seone in his workes, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verscs of *Sibylla*, lib. 2. de *Diminutione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Cesar* (before our Saviour Christ was borne) had such speciall regard of the sayings of the *Sibyls*, that he laid them vp in more straiter order then before, vnder the Altar of *Apollo*, in the hill

*Varro lib. de
reh. diuin. ad
Cesar. em.
Pont. Max.*

*Fenest. cap. de
15. viris.*

See the Ora-
tion of *Constit.*
in *Euseb. lib. 4.*
cap. 22. de vita
Constit.

*Cic. lib. 2. de
diminut. Sueton.*
Transf. cap. 3.
de vita.

Palatine, where no man might haue the sight of them, but by speciall licence. And so much for the credit of the *Sibyls*, who gaue full testimony of our Sauiour Iesu Christ (by name) : and therefore if the Gentiles will beleue them (who were their owne Prophets, and highly reverenced of all the world) they must also beleue our Gospell, and the Christian religion to be the onely true religion. Lastly, the Gentiles might haue the vnderstanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language diuers ages before Christ was borne. For *Ptolomy* King of Egypt, which had the famous Librarie, was studious inquisitiue to search out the originall of all Nations and religions, and hee found that the people of the Iewes was the most ancient, and that they onely had the most certaine and vndoubted history of the creation of the world: and therefore he sent vnto them, to send to him from Ierusalem seuenty men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might haue knowledge of this Messias, either by accessse into the Iewish countrie, or by the accessse of the Iewes into their Countrie: as namely, by their long bondage in Egypt, as also their long captiuicte in Babylon, &c. But I conclude this matter thus; Sith the Prophets of both Iewes and Gentiles (that is to say, the Prophets of all the world) haue giuen full, plaine, and evident testimony of Iesu Christ, the sonne of God, that therefore his religion is the onlie true religion, and all other to be rejected and detested.

5 That religion which is most ancient, is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandering from truth;) but the religion whereof Christ is the author, is the most ancient (in as much as Christ the author thereof is the most ancient of daies, being the Sonne of God, as also because he is testifiid of by the Hebrew records, which are the most ancient writings in the world:) Ergo, the Christian religion is that which must needs bee the onely true religion in the world. For it is a true saying of *Tertullian*, *Verum quod pri-*

33 God's Arrow against Arberius.

num, quod posterius adulterinum est : That is true, wheras one is first ; and that is adulterate which is not the first. That the Hebrew records doe testify and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that ever God made, ynder the name of the seede of the woman, that should breake the Serpents head : he was foretold to *Abraham*, that he should come of his seed, in whom all the Nations of the earth should be blessed.

Jacob foretold of him, calling him *Sbilo*, and that hee should be the expectation of the Gentiles. God telleth *Moses* of him, and foresheweth to him, that hee should be the Prophet, whose voice all shalld heare and obey, &c. Considering then that he is come, and that he is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient records of the world, I conclude, that his religion (whereof he is the author) is the onely true religion.

Euseb. lib. 10.
de prepar.
Ewang.

The antiquitie of the Hebrew historie to be long before all other, is acknowledged by the Heathen themselues, and therefore I need not to proue it : onely this I say, that *Eusebius* and *Eusebius* also doe say, that letters (which are the beginning of words that shalld bee written), were first found out by *Moses*, and by him deliuered to the Iewes, and that the Iewes taught them to the Phenicians, and that lastly, the Grecians receiued them of the Phenicians : and therefore the Hebrewes must needs be they, amongst whom the first & most ancient records of the world were to be found, as *Ptolemy* also King of Egypt did find and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew writings and histories bee the most ancient, they must also needs be supposed true, in as much as in themselues they all agree in a sweete harmonie, and no other records are able to disproue them : yea, if men wil be so incredulous as to doubt of *Moses* history (because it is so ancient) why may they not (with as good reason also) doubt of any other history which is ancient, and long before their times ? But because some are of so little beliefe,

(although the history doe sufficiently giue credit to it selfe)
 yet for better settling of their mindes in this behalfe, I will
 briefly shew, that even the heathen Historiographers and
 writers doe confirme the same, that so the credite and reue-
 nence due vnto *Moses*, may be reserved, and wicked tonges
 that barke against him may be stopped. The very heathen
 and prophane writers themselves that speake of *Moses*,
 speake of him most reverentlie, in so much, that *Trebellius-Treb. Pol. in
 Pollio speaking of Moses : Solum Dei familiarem voces. : Claud.*
 Doth call him the onely man with whom God was furni-
 liar. *Cornelius Tacitus*, although he speaketh what he can *Tacit. Annal.
 lib. 31.*...
 against the religion of the Iewes, yet cannot discredit *Mo-*
ses history, but is inforsed to confess (according to the hi-
 story written by *Moses*) that after there were botches and
 swelling sores sent into the land of Egypt, which were
 noisome both to men and beasts, the King of Egypt then
 tooke order, that the people of the Hebrews should go out
 of his land, and depart whither they should bee directed.
Procopius also mentioneth *Iosuah*, the sonne of *Nun*, *Moses*
 successor, and saith, that the people of Phenicia, for feare of
Iosuah and of the *Israelites*, left their owne Country, and
 departed into Africke: hee mentioneth likewise the Lebu-
 nites, Gergeites, and the other people named in the sacred
 Bible. *Orpheus*, one of the most ancient writers next to *Mo-
 ses*, and an heathen, doth mention the two Tables of stone,
 wherein the law of God was written, and wisheth moreo-
 ver, all such as bee studious of vertue, to learne out of his
 verses divine knowledge: *Whereby (saith hee) they shall un-
 derstand and know the author of the world, which is one God,
 which created all things, cherisbeth all things, nourisbeth all
 things, who is not seene with humane eyes, but is perceived one-
 ly by the mind: which doth no hurt to mortall man, in so much
 as he is the causer and procurer of all good thinges.* Further-
 more hee addeth, *that no mortall man hath seene God at any
 time, except onely a certaine most godly old man that came of
 the Chaldeans (viz. *Moses*.) At last hee concludeth with
 this saying; *That he had learned those things out of the manu-
 eris which God in times past had delinereid in two Tables of
 stone.**

Stone. Linn also saith, that God created all things grand in the seventh day had finished all things. Homer also and Hesiodus testify the same, the one saying that the seventh day did perfect and finish all things, the other, *Septimanum lucem suisse sanctam & praelucidam*: That the seventh day was most holie and bright. How the earth was without forme before it was fashioned by God, Ouid testifieth, calling it a *Chaos*, which is, *rudis indigestaque moles*, a rude and vnfashioned heape: which Homer and Hesiodus also testify, calling it *Hyle*, a certayne vnshepen and rude matter, which God afterwards brought into good forme and fashion. These haue testified, wee see, of the creation of the world, (which is the great maruell of maruels) affirming in a manner the very words of *Moses* which hee writeth in *Genesis*, shewing that the world had a beginning, and that God created heauen and earth, and all therein in seven daies, and that the seventh day was holy vnto the Lord. And this truth of *Moses* historic concerning the creation of the world, all the chiefe and best learned Philosophers amongst the heathen did also firmly beleue. The flood that drowned the world, which wee call the flood of

Iof. lib. de antiqu. Noe, not onely Ouid testifieth in his *Metamorphosis*, but also *Jud. Euseb. lib. 10* diuers ancient heathen writers, namely *Berosus Catta, Iasius, Ieronymus Egyptius, Nicolaus Damascenus, Abdenus*, and others (according as both *Josephus* and *Eusebius* doe prove.)

Coneerning the Tower of Babylon, and confusio[n] of tongues there, (which *Moses* recordeth Gen. 11) testimony is giuen by *Abydenus*, that liued about King *Alexander* time, and by *Sibylla*, and by the words of *Hesiodus*, concerning the land of *Sennar*, where it was builded: and the Gentiles do shew by reason, that if there had not bin some such miracle in the division of tongues, no doubt but that all tongues being derived from one (as all men are of one Father) would still haue retained the same language, which we see, was seene long, not to be in the world: the difference of languages in the world, is a prooef of that confusio[n] of tongues.

Vide Plut. de
placit. Philos.

Iof. lib. de antiqu. Noe,
Jud. Euseb. lib. 10
*9. de prop.
Euang.*

*Euseb. lib. 9.
de prop. c. 4.*

Of the long life of the first Patriarks, not onely the forenamed *Berosus*, *Caldenus*, *Seronymus*, *Egyptius*, *Nicolaus Damascenus*, *Abydenus*, but also *Marethus*, that gathered the historie of the Egyptians, *Molus Hestrenus* that wrote the Acts of the Phenicians, *Hesiodus*, *Hecatæus*, *Abdericus*, *Edomius*, *Eusebius*, and *Ephorus* doe testifie, that these inhabitants of the world did liue so long. And they alleage the reasoun thereof to bee for the multiplication of people, and for the bringing of all sciences to perfection, specially *Astronomy* and *Astrology*, which(as they write) could not bee brought to any sufficient perfection by any man that had liued lesse then sixe hundred yeeres, in which space the great yere (as they call it) returneth about.

Of *Abraham* and his affaires I haue alleaged some heare, *Alex Polybius*.
then writers before, as *Berosus*, *Hecatæus*, and *Nicolaus Damascenus*: but of all others, *Polybius* or *alexander Polybius* *Historia Emporiarum*, *most at large* of *Abrahams* being in Egypt, of his fight and victorie in the behalfe of *Lot*, of his entertainment by King *Malchisdeech*, of his wife and sister *Sara*, and of other his doings, especially of the sacrifice of his sonne *Isaac*. To whom agreeably *Mela*, in his books written against the Jews, and *Arabanius*, of the strange lake wherinto *Sodom* and *Gomorrah* were turned, by their destruction, called *Mare mirum*, the dead Sea, where nothing can liue; both *Galen*, *Oa'en de simpli*.
Pausanias, *Solinus*, *Tacitus*, and *Sirabo*, doe testifie, and shew *Pans in Eliis*.
the particular wonders thereto. *Sol n. in Polyb.*
Tacit. lib. vi.

From *Abraham* downe to *Moses*, writeth very particulerly the said *Alexander Polybius*, albeit hee mingleth sometime certaine fables: whereby appeareth, that hee tooke not his storie wholly out of the Bible. And he alleageth one *Leadenus*, who (as hee saith) liued with *Moses*, and wrote the self-same things as *Moses* did: and with these also doe concurre *Theodorus*, a most ancient Poet, *Arabanius* and *Philon*, *Gentiles*. And therfore it is manifest that *Moses* history (as also al the rest of the sacred and canonicall Scriptures) is no fable or scimed matter (as the diuell would make vs beleue) but a true, certaine, and most yndoubted history.

historic in all points. All which matters be sufficiently and substantially shewed also euuen by the Heathens writings, which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his owne power, but by the power of God, doe sufficiently giue credit vnto him : of whom and of whose acts doe beare witnesse, not onely the forenamed (especially *Ariabanus* in his booke of the Iewes) but many other also (especially *Eusebius*) out of whom *Polybistor* recitateth very long narrations of the wonderfull and strange things done by *Moses* in *Egypt*. Yea, the miracles done by him, the greatest enemies that euer he had in the world, that is *Appion* in his fourth booke against the Iewes, and *Porphyrie* in his fourth booke against the Christians doe confess. And *Porphyrie* adioyanceth more for proose thereof, namely, that hee found the same things confirmed by the storie of one *Saconatabora* Gentile, who liued (as hee saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were done by Art Magicke, and not by the power of God. But first, where could *Moses*, a simple shepheard, learne so much Magicke? Or why could not then the great Magicians of *Egypt* either doe the like, or at leastwise deliuere themselves from those plagues that were in *Egypt*, (especially since their studie was in Art Magicke from their infancie?) yea; why did they crike out, *The finger of God is heire*, when they could not doe as hee did? Or let them answere why *Pharaoh* King of *Egypt* did speake to *Moses* and *Aaron*, saying : *Pray yee unto the Lord, that hee may take away the frogges from me and from my people.* His great Magicians be like could not doe it, yea hee signifieth in that speech, that none can doe it but God, yea, and that neither *Moses* nor *Aaron* could doe it any otherwise then by praying vnto God. And indeed *Moses* and *Aaron* did by prayer vnto God effect it, at the very same time that the King did appoint it to be done : that he and all the world mighte know that there was not any like vnto the God of Israel.

*Appion lib. 4.
contra Iudeos.
Porphy. lib. 4.
aduersar. christian.*

Exod. 8.18.

*Exod. 8.9. 10.
11. &c.*

Where did you ever heare of such works done by Art Magicke

Magicke as *Moses* did? When hee diuided the great and
mighty red Sea, that the people of Israel might go through:
the drie land? When the waters came together againe vpon
Pharao, and all his hoste, and downed them, and all their
glorie in the Sea? When hee called so many Quailes vpon *Exod.14.*
the sudden into the Campe, as sufficed to feede sixe hun-
dred thousand men, beside weomen and children? When he *Exod.16.*
made a verie Rocke by smiting it, to yeeld soorth abun-
dance of water, sufficient for the whole companie of Is-
rael? When hee caused the ground to open and swallow *Numb.16.*
downe aliue, three of the greatest of his Arnie, *Corah, Da-*
ihud, and *Abram*, together with their tabernacles, bagges
and baggages?

Beside, what wondrous workes or miracles soever *Mo-*
sесid, he alwaies acknowledged to come from God, reie-
cting vtterly all glorie from himselfe, and attributing and
yeelding all the glorie vnto God. Againe, in his writings
hee doth not excuse nor conceale his owne sinne, nor the
sin of his people, no not the sinne of *Aaron* his owne bro-
ther, nor of *Mary* his sister, nor of *Leui* his Grandfather, *Deut.32.*
Gen.49.
nor of any other of his linage and kinred. Neither did hee
Numb.13.
once seeke or goe about (although hee were in place of
power and authoritie to doe it to bring in any of his owne
sonnes into the rule and government after his decease,
(although hee had many) but left the onely rule and go-
Deut.3.
vernment vnto a stranger, named *Iosuah*, as God com- *Numb.27.*
manded.

All which things doe shew (and many more too tedious
to rehearse) that *Mosse*, both in his writings, in his words,
and in his workes, was no man of ambition, or of worldlie
spirit, but a meeke, humble, dutifull, obedient, and faithfull
seruant of God in all matters.

The historie of *Moses* therefore being the most ancient,
and the same being most vndoubted and certaine true, in
somuch as hee and his historie doe plentifullie testifie of
Christ, which was to come, and should be heard in al that
hee shoulde say and teach; it remaineth that his religion
which hee hath taught vnto the world, is the only true re-
ligion.

ligion, and all other religion (not grounded on the like-
tiquitie and truth) to be abandoned.

Luke 24:44.

John 5:35.

6 None can discredit *Moses*, nor the *Psalmes*, nor any of
the Prophets amongst the Iewes, but they must withdraw dis-
credit Christ : for Christ saith thus of himselfe, that ~~All~~
~~must be fulfilled which were written of him in Moses, the Pro-
phets, and the Psalmes.~~ Againe, hee sendeth such as would
know of him whether hee were the true *Messias*, to the
scriptures of the Iewes, saying thus: *Search the Scripture,*
for they are they that testifie of mee. So that Christ, *Moses*,
the *Psalmes*, and the Prophets, in a word, the whole Cano-
nicall Scriptures of the Iewes doe goe arme in arme, and be
linked together like inseparable friends that will not bee
sundered: and therefore the one is alwaies a prooef for the
other; as likewise a disprooef of the truth of the one, is a dis-
prooef of the other: and therefore is it, that though the in-
credulous Iewes bee so false in friendship, as that they will
not (through vnbeteefe) take part with the Christians, yet
the Christians bee more firme, and wil hold with the Scrip-
tures of the Iewes to the death. Now if there were no more
to proue the Diuinitie of Christ, but the great and wonder-
full miracles which hee did (some whereof were such, as ne-
ver any did before, nor could doe but God onely) it were
sufficient to proesse him to be the Sonne of God, and that he
came from the bosome of his Father. The great and many
miracles that hee did (being famous not onely in Iudea, but
in all the Romane Empire, and so ouer all the world) are
and were such as none of the Heathen dare doe, or can de-
nie, but all acknowledge. And therefore I conclude, that the
Christian religion, proceeding from so diuine a power, and
from one whose workes and wonders are above all the
world, is the most vndoubted true religion.

7 Christ did never any hurt on earth, but hee did mar-
vellous much good, hee healed all manner of diseases, hee
caused the dumbe to speake, the halte to goe, the blind to
see, and the deafe to heare: he stillest the raging of the winds
and seas, gane sight to him that was borne blind, raised the
dead to life againe, cast out diuels, knew mens thoughts,
and

and did such workes as no man could doe; except God were with him, yea, except himselfe were God. Moreover, his life was such, as none was able to accuse him of any sinne, so pure and vnreprooueable was hee. Againe, the doctrine hee taught was farre from a worldly spirit, being most heauenly, most innocent, and most diuine, for never any man spake as he spake, nor with such authoritie. Again, he alwaies pronounced that he sought not his owne glorie, (which deceiuers are wont to doe) but the glorie of his father; and as he spake, so it was indeed. The whole course of his life and death, resurrection, and ascension doth shew the same: For when the Iewes would haue made him an earthly King, hee would none of it, but conueied himselfe away, John 6.15. teaching his Ministers to doe the like: Luke 22.25.26: for hee proclaimed that his kingdome was not of this world, John 18.36, but that he came to do the will of his father. Ouer and aboue all this, hee was the greatest Prophet that euer was; and foretold diuerst things (as namelie, that he should bee crucified of the Iewes, and the third day rise againe: that Ierusalem and the Temple should be destroyed ere that generation passed: that after his ascension, the holie Ghost should come vpon his Disciples assembled at Ierusalem, and diuers others) all which the world doth know came to passe accordingly. And nothing which hee hath spoken, but it shall bee performed: for there was neuer any fraud within his lippes, or falsehood within his tongue. And therefore I conclude, that the Religion of him (who was most holie in his life, most harmefull towards others, most bountifull towards all, most wonderfull in his workes, most true in his prophecies, most heauenly in his doctrine, not sauouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glorie, but the glory of God, and to doe the will of his Father) is and must needs be the onely true Religion.

¶ Another argument I frame thus; That religion which proceedeth vndoubtedly from God, is the true religion: But the Christian religion proceedeth vndoubtedly from God

God : Ergo, &c. That it proceedeth vndoubtedlie from God, I proue thus : Either it must proceed from God, or from the Diuell, or from men : but it is too holy to proceed either from men or diuels, for it ouerthroweth the workes and kingdome of the one, and forbiddeth the revenging spirit of the other (commanding men to loue their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eie, and the adulterous thoughts of their hearts, and their couetous humour, admitting no vncleanness or impuritie, and forbidding all iniquitie and wickednes, be it never so secret or close. Sith therefore it is so opposite and contrarie to mens affections, wherewith naturally they bee carried, and that it commandeth to be holy, euен as God is holie ; it is manifest, that it can neither bee of mans devising, nor of the diuels invention : it remaineth therefore, that it must needs be of God, and consequently the only true Religion.

19 Another argument is this : that Religion which respecteth only the glorie of God, is, and must needs bee the onely true Religion. But such is the Christian Religion : for it alloweth not any man to glory in himselfe, but sheweth that whosoeuer glorieth, should glorie in the Lord, 1. Cor. 1.30. 3.1. Rom 4.2. Therefore the Christian religion is the only true religion.

20 Lastly, the spreading and preuailing of the Gospell of Christ ouer the vniuersall world, when as all the world (both Iewes and Gentiles) were set and apposed against it, doth demonstrate plentifullie and effectuallie, that the Christian Religion proceeded from God, and that God is the author thereof : for if it had not had a God to protect and patronage it, and to make it passe currantly through the world, it must needs haue been utterly suppressed and choked, euen in the springing and first rising thereof. For after the ascension of Christ Jesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and preuailing thereof, against the force and power of all the world, which was then readie bent with all both furie and fraud, violence and vengeance,

and with all their deuices which they could inuent to supprese it? Or what eloquence had his few Apostles to perswade the world, or any therein, to the receiving and imbracing of that Christian religion which they were appointed to preach? They (as all men know) were reputed and knowne to be vnlearned men, but onely that they were taught and instructed by the spirit of God, which (according to the promise of Christ their Master) at the time appointed, descended downe vpon them, being assembled at Ierusalem; by which spirit they were inable to speake all languages, and imboldened to preach his Gospell and religion, in such sort, and with such puissant and diuine wisedome, as none shoulde be able to resist that spirit they spake by, howsoeuer their persons might be hindered, molested, vexed, and persecuted. This, even this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian religion, that it hauing so few to publish it, and such as they were, & being encouerted by all the Princes and Potentates of the world, it shoulde notwithstanding so strangely preuaile, as within a short time to be vniuersally spread ouer the face of the whole earth. Who can now say but that it was protected, & preuailed by the power of God? for the power of all the world was against it: and if the Christian religion had beeñe no better protected by God, then by men, alas it had perished long ago: yea, it had never liued vntill this day, but it had been choked cuen at the first vpriſing, & as it were in the cradle or infancie therof. Let all wits therefore throw downe themselues, and let all tongues freely confesse the diuine vertue of the Christian religion, which could not be stopped or suppressed, but was so mighty, as that the power of all the world, and of all the diuels in hell ioyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within short space ouer all the earth. And therefore the Christian religion (without all doubt) is the onely true religion, which came downe from heauen, being brought by Iesus Christ the true Messias, from the bosome of God the Father. Of which(hauing so many & so infallible arguments

*Isaac Wormell
his Book Aug 22 1722*

ments to proue to every mans sense the truth therof) none can doubt; except he will also doubt whether the eye doth see, the ear doth heare, and the heart doth understand the evidence thereof is so cleere and manifest, as that it is able, if not to convert, yet to obuine al gainefayers whosoeuer, and to make vs that already professe, firmly to hold the same, knowing for certaine, that the Christian religion is the only true religion in the world, and that salvation is nowhere else to be sought. For none over all the religions of the world, and where shal you find any so pure, so divine, so powerfull, so miraculous? It hath all the signes, tokens, arguments, and prooves that may be, for the splendent truth therof, and to demonstrate, that wondrously it came from God; yea þis þing alone is such a wonder, þat now to me now is it knowne, that þis þing is true, þat no man can doubt it to be so.

CHAP. III.

Wherein is briefly shewed, the religion of Mahomet to be a false and wicked religion.

I shall speake something of the Mahometish Religion; I thinke the truth of the Christian Religion will appeare so much the more, þee when blacke and white are laid together, þe white carrieth the greater estimation and glory with it. And beside, Mahomet himselfe testifieth of Christ, to be a great Prophet of God, and a great worker of miracles: And þat þe first of þis Christ was borne of the Virgin Mary, þat had neede none among men, þat he was a Prophet, and more then a Prophet, and þat he ascended into the heauens: and therefore hee reprooved the Jewes, for that they would not beleue him to bee borne of a Virgin. But on the other side, because hee would not haue Christ to beare credit above him, he disliked that he should be called or reputed to be Sonne of God. But beside the testimonie of all the former Prophets of the world, both Jewes and Gentiles (as is aforesaid) who all doe teach, that hee shoulde be the Sonne of God, Suidas doth moreover confute this false Prophet, who reporteth in his historie

Math. Paris
hist. Aug. in
Her. 3.

Suidas.

that the Pharisees at Ierusalem called a Councell to find out the father of Iesus. They enioyned certain women to search his mother : the women affirmed they found her a Virgin. Then was it recorded in the famous Register booke of the Temple, *Iesus the Sonne of God, and of Marye the Virgin.* This proewth, not onely that the mother of Iesus was a Virgin (which *Mahomet* truly held) but also that Iesus was the Son of God (which *Mahomet* allowed not.) And indeed *Mahomet's* religion is a patched religion, mixt partly with Iudaisme, partly with Gentilisme, partly with Papisme, partly with Christianisme, being subtilly contrived for the erecting of the same, and so bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomet's* usurping, and of his sect, was thus : Many hundred yeeres after Christ, namely, in the yeere of our Lord 597, and in the raigne of *Maurianus*, the Emperour, when as *Gregarius Magnus* was Bishoppe of Drenchster, Rome, this *Mahomet* was borne, being of the line of *Ismael*, the sonne of *Abraham*, by *Agar* the bond woman, bearing vnto his father one *Abdaria*, and vnto his myther one *Emma*, being very obscure and base parents) in Mecha, a citie of Arabia : his parents deceased, and left him a verie yong Orphan, who in short time by misaduerture was taken captive. This being once knowne vnto his kindred, *Volat. Geog.* one *Ademonautes* (saith *Volat. Geog.*) an Ismaelite, bearing *lib. 12.* him good will, for his sauour and forwardnes of wit, paid his ransome, and made him seruant and factor in all his merchandize. Not long after, his master died without issue, and his servant *Mahomet* matched with his mistresse, a widow of fiftie yeeres of age, called *Eadigum*, and (saith *Paulus Dia-* *paul. Disc. rer.*
conus,) his owne kinswoman, so that his master being of *Rom. lib. 18.* credite and substance, and his mistresse (afterwards his wifc) of no lesse account, and so shortly after departing this life, hee succeeded therin both in credit, and all their substance, and by this meanes grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet*, for the space of tennie yeeres gaue himself secretly by perwaison

to bewitch the people, and other tennie yeeres after, with Rogues and vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of blood; he spent in subduing of countes. And lastly, nine yeres he openlie and manifestly enjoyed as a deceiver, a false propher, and a king ouer those whom he had already infected throughout Arabia.

*Sabel. Aenead.
8.lib.3.*

Sabellius writeth, that *Mahomets* father was an Heathen, and his mother an Israelite, wherby it came to passe, that whilest his mother taught somewhat of the religion of the Hebrewes, and his father on the other side the religion of the Gentiles, *Mahomes* (like a dutifull child, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. He had the falling sickness, which tooke him so extremely, that he grouelled along the ground, and fomed piteously at his mouth. His wife being of great honour and substance, bewailed her hard hap in matching with a beggerly rascal, and a diseased creature: but hee (with his wife compaines) having caught a Doue to feede at his eare, wherein hee had put graines of corne, perswaded his wife to bee content, and that he was another maner of man then shee tooke him to be: namely, that he was a Prophett, that the Spirit of God fell vpon him, and that the Angell *Gabriel* in the forme of a Doue came to his eare, and revealed to him secrets from God, whose presence he was not able to abide: and therefore was it that he so prostrated himselfe, & lay in a trance. His wife being herewith satisfied, shee began to chat the fame amongst her Gossips, saying: *Say nothing, my husband is a Prophett.* The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomes* was a Prophett, and so from women it came to men.

*Aventin.
Annal.lib.3.*

This being once noysed, they flocked vnto him from all parts of Arabia. He being throughly instructed in Satans schoole, and well seene in Magicke, obserued the present opportunitie. The Romans and Persians then warred together, *Mahomes* with his Arabians went, and first tooke part with the Romans, but afterwards serued them a flie

to lie touch, and forsooke them, and thereby weakened that side. In a while after he espied the Persians goe to wracke; and hauing despised the Romans, hee setteth lesse by the *Zonaras* Persians, and then setteth forth himselfe with might and *Annal.* maine, with his Captaines and Lieutenants (called Amirel) *Tom.3.* to subdue nations, and to destroy the Christians, to the end that he might establish that false religion, devised by him selfe and his wicked confederates : hee preuailed wonderfully, and in short time after his decease (in the time of *Ezra* and *Hammer*, that successiuelie reigned after him in Arabia) there were got and subdued to the Arabians, the region of Gaza, the Citie of Bostra in Arabia, Damascus, Phenicia, Egypt, Palestina, the Citie Ierusalem, all Syria, Antioch, Edeffa, Mesopotamia, all Persia, yea, and in a manner al Asia. But I may not forget the end of *Mahomet*, who in an evening sitting vp late in his palace, and hauing taken his fil of wine, wherein one of his companions had powred some poison, felt his wonted sicknesse approching, and made hale forth, saying, he must needes depart to conferre with the Angell *Gabriel*, and goe aside, lest his gloriouſ presence should be an occasion of their deaths : forth he went, and remembraunce that a soft place was best for his falling sicknesse, downe he fell vpon a dunghill, groueling along with great paine, foming at the mouth, and gnashing his teeth. The swine came about the dunghill, fell vpon him, wounded him sore, and had eaten him vp, had not his wife, and others of his house heard the noile of the hogges, and rescued the false Prophet. *Antoninus* reporteth, that hee was not without sundry diseases, which intemperate diet brought him : namely, the plurisie, and a kinde of Le-
charge : for oftentimes his senes seemed to be taken from him, He continued drooping the space of fourteene daies ; at length he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finger bowed backwards. In the time of his sicknes, he commanded them that were about him, that when breath departed his body, they shuld not straightway bury him : for he said, that within three daies he would ascend into heauen : but hereby ap-

*Antonin. chro.
par. 2. s. 13. 13.
cap. 5.*

peared that he was a false Prophet, for they kept him aboue the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty daies, in great hope hee would rise and ascend according to promise ; but they saw nothing, sauing that they felt an intollerable stinch, so that in great disdaine (faith *Antoninus*) *Eum longè à dominibus precierunt*, they cast him farre from houses. But his companions (such as consulted with him, and concealed his falsehood and trecherie) remembred themselues, and iudging that the disdaine of *Mahomet* would be their discredit, and his fall, their foile and shame, they fetch him againe, they chest him in an yron coffin, (faith *Sabellius* and *Nauclerus*) they bring him vnto the famous Temple of Mecha (in whch *Citie* he was borne) with great solemnite, as if hee had never been scared vpon the dunghill with swine : they convey to the roose of the Temple mightie Loadstones, they lift vp the yron coffin, where the loadstones according to their nature, draw to them the yron, and hold it vp, and there hangs *Mahomet* on high.

Sabel. Aenead. 8.lib.6.

This was the report of old. *Anton. Chro. part. 2. cap. 5.*

Wolfgang. Drenckfleer. Cbron.

Nanel.

Gen. 22.

Sabel. Aenead. 8.lib.6.

Those that imbrace the religion of *Mahomet*, are called Saracens : for it was the pride of *Mahomet* to haue them so called, to aduance his own doctrine and profession, because he knew himselfe lineally descended of *Ismael* the sonne of *Agar* the bondwoman : therefore to auoid this reproch, hee bare the world in hand, that hee came of *Sara* the freewoman, the wife of *Abraham*, and called himselfe and his followers Saracens. *Sabellius* writeth, that the Grecians of spite are wont to call the Saracens, Agarens : for that they came not of *Sara*, but of *Agar*.

This *Mahomet* while he liued, vised the companie of Christians, Iewes, and Infidels : *Et ut popularior esset eius lex, ex omnium gentium scilicet aliiquid assumpsit* : And to the end his law might bee the more faoured, hee borrowed something of euery Sect. Satan furnished him with three instruments, as helpe to bring his mischievous intent about. The first was a Jew, a great Astronomer and a Magician, who opened to him at large the Iewish follies : the second, one *Iohn* of Antioch: the third, one *Sergius* a Monke, both

Sabel. Aenead. 8.lib.6.

Fascicul.

Temp.

both abominable heretikes. Every one plaid his part. To flatter the Christians, he was content to be baptised of *Sergius*, and of these heretikes hee learned with the *Sabellians* *Sabel. Aenead. 8* to denie the Trinitie, with the *Manichees* to establish two *lib. 6*.

beginnings, with *Eunomius* to denie the equal power of the Father and the Sonne, with *Macedonius* to call the holy Ghost a creature, and with the *Nicolaistes* to allow many wifes, and wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his Alcoran (so is the booke of his law termed) *Ant. Chro. part.* to command the humilitie of Christian Monkes and *2. siij. 15. cap. 3.* Priests: hee made him also deliuere the Saracens a Monkes coule, which they vse to this day. Also in star *Monachorum multas genu flexiones*, many duckings and crouchings like the Monkes. *Martthias à Michouia* addeth, that they vse *Matthias à Michou. de Ser. shauing*: and this no doubt was the Monkes doctrine. They *mat.* commend the blessed Virgin *Mary*, confesse God to bee *Asian. lib. 1.* the gouernour of all things, and that Iesus Christ was the *lib. 7.* Apostle of God, begotten by the Angell *Gabriel* on *Mary Laonic. de Tare.* the Virgin, who neuer knew man, and that hee was greater *lib. 3.* and worthier then man: they allow the miracles that Christ did, and the Gospell (so farre forth as it agreeeth with the Alcoran) and *Moses* and the old Testament, correcting therein (so presumptuous is the spirit) certaine errors. Hee *Sabel. Aenead. 8* called himselfe a Prophet, and that hee was sent of God to *lib. 6.* supply the imperfections of all lawes: hee forbod his followers all pictures and images in their Temples, hee forbod the eating of swines flesh, hee commanded purifyings and washings, *ad similitudinem Iudeorum*, after the manner of the Iewes. The Christians haue Sunday for their Sabbath, the Iewes Saterday, and *Mahomet* Friday, to dissent from the Hebrewes and Christians: or, as *Anioninus* writeth, in the honour of *Venus* the Goddess of Arabia, thereby the rather to winne that country people: and thus it pleased him to devise a religion mixt of all these, to the end hee might haue of all religions some to build vp his kingdome. And indeede *Mahomet* tooke the aduantage of the time: for that time was a time of dissencion among Princes, and of diuision amongst those which called themselves Christians.

Hians, Heraclius the Emperour, and Chosdroes King of Perſia were at deadly enmitie, one warring against another, The Scythian nation were of neither ſide, but at laſt againſt both, raiſing a power of themſelues, hauiing Mahomet their ringleader. The Church was troubled with diuers ſects and heresies, as with Nestorians, Iacobites, Monothelites, &c. And then was there contention amongſt the Bishops, who ſhould haue the proud title of vniuersall Bishop. God was highly diſpleased with this wickednes, and ſuffered Nations to riſe as a rodde or ſcourage to whip his people: for where the hedge is broken, there it is eaſie for the beaſts of the field to enter and ſpoile. Now the vanitie and falſehood of this religion may be proued thus.

1 First, by the newnes of it: for it is but of late yeeres begun, and there was neuer any prophecie that did allow of ſuch a Prophet, or of the doctrine of ſuch a one. And therefore hee commeth in his owne name, and ſo confequently not to be receiued.

2 Secondly, hee did no miracle at his coming, and therefore no reaſon that any ſhould beleue on him. Hee ſpake vnto the Saracens of himſelfe: *Non sum miraculus aut indicis ad vos missus*: I am not ſent vnto you with miracles and ſig‐nes. There was no diuine power ſhewed in all his practiſe.

3 Thirdly, it is maniſt that Mahomet was a falſe prophet, becauſe he ſaid that within three daies after his death he ſhould ascend into heauen; which was notoriousliſt falſe, as before appeareth.

4 Fourthly, the religion of Mahomet is fleſhlie, conſiſting in naturall delights and corporall pleaſures, which ſhew that man, and not the diuine ſpirit of God, is the au‐thor thereof: for it is permitted the Saracens by that his law to haue ſoure wiues (though theſe bee of nigh kinne) yea fiue, marrying them virgins, & to take beſides as ma‐ny of them which they haue bought and taken captiues, as their abilitie will ſerue to maintaine. The paradise likewiſe promiſed to his followers is this, namely, they ſhall haue garments of ſilke, with all ſorts of colours, braceletſ of gold and

The vanitie
of the Turkes
religion.

Matth. Paris
bif. Ang. in
Hen. 3.

Flor. bifl.

Jacob. de Vo‐
rag. legend. 157.
Eaonic. de reb.
Turc. lib 3.

Ant. chro.

and Amber, parlours and banqueting houses vpon floods
and riuers, vessels of gold and siluer, Angels seruing them,
bringing in gold, milke, siluer, wine, lodgings furnished,
cushions, pillowes, and down beds, most beautifull wo-
men to accompanie them, maidens & virgins with twink-
ling eyes, gardens and orchards with arbors, fountaines,
springs, and all manner of pleasant fruit, riuers of milke, ho-
nie, and spiced wine, all manner of sweete odors, perfumes,
and fragrant scents: and to bee short, whatsoeuer the flesh
shall desire to eat. Thus fleshly people haue a fleshly reli-
gion, and a fleshly paradise to inhabite. But like Prophet,
like people, and like religion: for *Mahomet* himselfe was
such a fleshly fellow, as that though modest eares are loath
to heare, yet because the filthinesse of this Prophet may
not be concealed, I must vtter it: He committed buggerie
with an Asse; *Bonfinius* writeth it. Againe, hee committed *Bonfia.lib.8.*
adulterie with another mans wife, that vpon displeasure *Decad.*
was from her hu-*band*: and when hee perciued the mur- *Bernard.in Ro-*
more of the people, hee fained that hee had receiued a pa- *far.part.1.*
perfom heaven, wherein it was permitted him so to doe, *sem.14.*
to the end he might beget Prophets and worthie men. A- *Ant.Cbro.*
gaine, *Mahomet* (as *Celius* reporteth) had fortie wiues, and *part.2.tit.15.*
furtheree gloried of himselfe, that it was giuen him from *cap.2.*
aboue to exceed ten men (faith *Cleonard*) fiftie men (faith *Celius.Nichol.*
Antoninus) in carnall lust and venerie. *Auicenna* one of *Clen.1.epist.*
Mahomet owne feft, is himselfe brought in disliking of *Anton.Cbro.*
this Religion, for this reason: Because *Mahomet* (saith he) *Auicenna.M.*
hath giuen vs a law, which sheweth the perfection of felicitie to
consist in those things whiche concerne the bodie; whereas the
wise and sages of old had a greater desire to expresse the felici-
tys of the soule then of the bodie: as for the bodily felicitie,
though it were granted them, yet they regarded not, neither
esteemed it, in comparison of the felicitie whiche the soule requi-
rith. His paradise and doctrine is such, as there seemeth
small difference betweene Epicurisme, Atheisme, and Ma-
hometisme.

5 *Mahomet* law is a tyrannicall law: for hee made it *Ant.Cbro.part.*
death to dispute of it, and if any man speake against it (faith *2.tit.13..cap.5.*
he)

hec) *Preditorie occidatur*: Let him bee traiterously put to death. And againe, *Sive audientia occidatur*: Let him be put to death without comming to his answere. *Qua sanctorum* (saith Sabellius) *palam fecit nihil sinceri in ealgeſſe*, &c. By which decree hee manifested, that there is nothing sincere in that law, &c. Moreover, hee wrote in the Arabian tongue, and taught his followers, that his religion, *Agla-dio cepit, per gladium tenetur, & in gladio terminatur*: Began by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and armie of fliſh is all the authour and proteſtor that his religion hath. Againe, *Mahomet* made this law amongst them, ſaying, *He that flaieth his enemie, or is flaine of his enemie, let him enter and poſſeſſe Paradise*. He ſpake like a man with a carnall ſpirit, teaching reuenge to the vttermoſt, and promising paradise to ſuch: but no prooſe of a diuine ſpirit appeareth in him.

6 As *Mahomet's* religion is defended by force of ſword and fraude, in ſo much as hee made it death to call it into question: ſo likewiſe did it begin, as by force of ſword, ſo likewiſe by notable fraude, and was established through wiles, deceit, ſubtiltie, and lies. For firſt he hauiing the falſing ſicknes, perſwaded his wife and others, that it was the power of God, and the preſence of the Angell *Gabriel* that caused him to fall downe. *Sergius* the hereticaſl Monk was at hand, and bare falſe witneſſe to the fame (ſaith Zonaras) He told them that the ſame Doue which he taught to ſeede at his care, was ſometime an Angell, and ſometime the holię Ghost. He had three compaſions all of a confederacie, to deuife and face out lies with him. When hee perceived that men gaue care to him, hee ſained that the Angell *Gabriel* had carried him to Ierusalem, and thence to haue lifteſ him vp to heauen, and there to haue learned his law.

He made the Saracens beleue, that before God made the world, there was written in the throne of God, *There is no God, but the God of Mahomet*. When hee had framed his Alcoran, and bound it vp faire, he cauſed ſecreſtly a wilde Aſſe to bee taken, and the booke to bee bound about his neck,

*Sabel. Encad. 8.
lib. 6.*

*Matth. Paris
hif. Ang. in
Hen. 3.*

*Paul. Diac.
ter. Rom. lib. 18*

*Zonaras Au-
nat. item. 3.*

*Aur. Chro. part. 2.
sit. 13. cap. 5.*

secke, and as he preached vnto the people, vpō a sudden he flood amazēd, as if some great secrecie were revealed to him from aboue, he brake out and told the people; Behold, God hath sent you a lass from heauen: goo to such a desert, there yefall find an Aſſe, and a booke tied about his necke. The people ranne in great haste, they found it so as he had said, they take the Aſſe, they bring the booke, they honour the Prophet. Touching diuorced and separated wiues, he told the Saracens he had receiuēd a paper from heauen. Hee vsed soothfaying and diuination, the which at Fessa, a Citie of Mauritania, vnto this day is called Zarragia. He perswaded his followers, that at the end of the world he shoulde be transformed into the form of a mighty Ram, full of locks & long fleeces of wooll: & that all that held of his law, shoulde be as fleas shrouding themselues in his fleeces, and that hee would iumpe into heauen, and so conuey them all thither. These and ſuch like were his sleights, to beguile a foolish, rude, and barbarous country people: the foolerie, pride, and vanity of whose religion, I truſt every one doth ſufficiently perceue.

7 Mahomes religion is no true religion, but a mere deuice of his owne, and of three others his false conſpirators: for hee hath patched together his Alcoran of the doctrine of Heathens, Indians and Arabians, of ſuperstitious lewes, of Rechabites, of false Christians & heretikes, as Nestorians, Sabellians, Manichees, Arians, Cercinthians, Macedonians, Eunomians, and Nicolaites, of illuſions, and inuentions of their owne: and laſtly, (for further credit) he borrowed ſome out of the old and new Testament. But God will not thus be ſerved: for he deliuered his minde of old vnto Israel, and hee is not changed, but continueth the ſame God ſtill. *Yee ſhall not (faith God) doe every man what ſeemeth him good in his owne eyes; What ſoever I command you, take heede you doe it: thou ſhalt put nothing thereto, nor take ought therofrom.* Satan being coniurēd to deliuere the truth of the Alcoran of Mahomet, ſaid, that therein were compriſed twelve thousand lies, and the rest was truthe: by all likelihood very little. And therefore I conclude, that there is

*Auerus lib. 2.**cap. 12. Job.**Lao. lib. 2. cap.**23. Apric.**Bernard. in Rg-**far. part 1.**firm. 10.**Deut. 13.**Fascicul. Terc.*

no evidence to proue *Mahomes* a true Prophet, many to proue him to be a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnall, absurd, and false religion, proceeding from a proud spirit, and humane, subtile, and corrupt inuention, and euen from the diuel, the craftie father of lies, a murderer, and mankiller from the beginning. And so much hereof may suffice.

CHAP. V.

Wherein is shewed, that the Church of Rome is not the true Church of God, nor obserueth the right religion.



Am now entring into that great controuersie betweeue the *Protestants* and the *Papists*, whether of them should bee the true Church, and true worshippers of God in Christ: for they both acknowledge God, and Christ his Sonne; and all the sacred and canonickall booke of the Scriptures, they confess to come from God, and from his diuine Spirit, as indeed they could come from no other. But whiles they both confess this booke, it is good reason that they should both stand to the arbitrement and judgement of these booke, for the triall of the true Church: which if they doe, (as indeed they must) this controuersie is at end, and not worthy to bee made a question, or to bee doubted of: for by the sacred and canonickall writings it shall by and by be manifest, y^e the Church of Rome cannot be the true Church possibly. But first let vs heare what it saith for it selfe, and what good grounds it hath for the fortification thereof. For if it be not builded vpon a good foundation, and vpon such grounds as will hold, the whole building is like to lie in the dust, and to come to ruine.

I They hold very stiffly (but not so strongly) that the Church of God militant here vpon earth, is euer visible to the outward eye, and may be pointed out by the finger at all times, in such sort as that any one may know thither to resolt,

refort as to the congregation of Gods people, there to
joyse himselfe vnto them, and to praise and pray vnto God
with them, and to doe those things which hee requireth at visibility or
their hands. But all this cannot profit them, nor hurt vs : for splendencie of
in the primitive Churches, persecuted by those tyranni-
call and heathen Emperors, there was a Church of God,
(though not seene of them) who had their meetings and as-
semblies amongst themselves / though secretly because of
their enemies: So likewise in the daies of Queene Mary, as
also in all other times of the persecution of our Church by
the Romish bishops and their partakers, our Church no
doubt was and might be ; and they likewise had their mee-
tings and assemblies, though both they and the place of
their refort were vnknowne to those their persecutors.

A Simile.

J.R.J.

In the time of *Dioctesian* the Emperor (especially) Chris-
tians were so wasted, as to the judgement of men none
were remaining, their booke were burned, the Churches
destroyed, and themselues put to death : in the end when
this great hauocke was made, and cruelty had wasted and
destroyed all that could bee found, where was then the vi-
sible Church ? It must needs then bee enforced to hide it
fife, and so it was, and the glory thereof so eclipsed, that
forawhile it shined nowhere. And therefore the Church
is not alwaies visible and seen to the outward eie, nor splen-
dent in the faces and sight of men, and yet a true Church
notwithstanding, as then it was : for it is the Sun though it
be sometimes ouerwhelmed with a cloud; and it is fire still, not awy
though it bee sometime raked vp in embers : and so the The Church
visible.
true Church is and may be, although not seene or knowne
to the world, yea though it seeme ouerwhelmed with ty-
rannicall malice, and hide it selfe as though it were cleane
eruct.

¶ Let them tell me where the Church was visible, when
being assembled at Ierusalem, there arose a great persecutiō A.D. 33. n.
against it, in so much as they were all dispersed and scat-
tered, as the Text sheweth. Or let them tell me where or how
the Church was visible, when Christ was smitten, and at the
first were scattered and hid, and concealed themselves : the Mar. 12. 27.
face

face of the visible Church was then not in Christ and his Apostles, but in the Iewes among the Scribes and Pharisees; and therefore if visibility bee such a marke of the true Church, then these (who crucified Christ) were the true Church, and not Jesus Christ and his Apostles : which who dare affirme ? Yea, who wil not denie ? Yea, when the shepheard was smitten, and the sheepe scattered, and yet a true Church ; who can denie but that a true Church may bee, though it be not apparantly visible and seene to the world ? What shall I say more ? Doth not S. John in his Revelation testify exprefly, *That the Church of Christ* (signified there by a Woman) *fugit in solitudinem, fled into a desert, or wildernes*, where she had a place prepared for her of God, and where she could not for a certaine season bee found of her persecutors ? Let them further shew me how the Church was visible in the time of Elias the Prophet, when he complained that himselfe was left alone ; *O Lord* (saith he) *they haue forsaken thy covenant, they haue destroyed thine Altars, and slaine thy Prophets with the sword*: and I am left alone ; Elias did not thinke himselfe to bee *soius Prophetarilium*, (as Campian answered in the Tower) I say hee spake not of himselfe onely in that respect : but in this respect, that hee took himselfe to be the only *true worshipper* that was left in Israell : which is manifest by the answere which God gaue him : namely, that beside him hee had seuen thousand true worshippers yet remaining, which had not bowed their knee to *Baal* ; I demand of the Papists, when Elias knew no other *true worshippers* of God but himselfe, how the Church was visible ? for whether he should go to find a *true worshipper* he knew not. Againe, it is written in 2.Kin.16. that vnder the raigne of Achas there was taken a pateme of the Altar of the Idolaters of Damascus, and that *Vian* the high Priest remoued the Altar of the Lord : whereby it appeareth, that the Priesthood was corrupted, the Altar remoued, and consequently the sacrifices ceased, &c. What visibility of the true Church could there bee in those daies, either of Achas, Manasse, and other Kings being Idolaters, then the Temple it selfe (where onely by the Law of

Reuel.12.6.7.

1.King.19.11.
&c.

God, plaine that himselfe was left alone ; O Lord (saith he) they haue forsaken thy covenant, they haue destroyed thine Altars, and slaine thy Prophets with the sword : and I am left alone ; Elias did not thinke himselfe to bee *soius Prophetarilium*, (as Campian answered in the Tower) I say hee spake not of himselfe onely in that respect : but in this respect, that hee took himselfe to be the only *true worshipper* that was left in Israell : which is manifest by the answere which God gaue him : namely, that beside him hee had seuen thousand true worshippers yet remaining, which had not bowed their knee to *Baal* ; I demand of the Papists, when Elias knew no other *true worshippers* of God but himselfe, how the Church was visible ? for whether he should go to find a *true worshipper* he knew not. Againe, it is written in 2.Kin.16. that vnder the raigne of Achas there was taken a pateme of the Altar of the Idolaters of Damascus, and that *Vian* the high Priest remoued the Altar of the Lord : whereby it appeareth, that the Priesthood was corrupted, the Altar remoued, and consequently the sacrifices ceased, &c. What visibility of the true Church could there bee in those daies, either of Achas, Manasse, and other Kings being Idolaters, then the Temple it selfe (where onely by the Law of

God,

God, the Lewes were to offer the sacrifices) was polluted
and defiled with heathenish Idolatrie? What Church or
congregation could any man (in this case) have reported
you, to have performed a true and acceptable sacrifice vnto
God in those times, when the Temple of Ierusalem
(which was the place to worship at) would admit no
true worshippers, but onely Idolaters? It is therefore mani-
fest, that a true Church may bee, though they know not
congregation of God to report to, yea thought bee close
and not scene or knowne one to the other, nor yet to the
world. And consequently visibility (which the Papists
make a marke of the Church) is no perpetuall marke there-
of. Yea, if such visibility should bee a marke of the true
Church, then wdtre the Idolatrous people in the time of E-
lis, in the time of Achas, Manasses, and many other
kings of Israel that were Idolaters, the true Church, who
indeed were the false Church: and then were Elias and
all other the true worshippers of God, who had in those
times no places left to sacrifice in, the false Church, which
is absurd. Chrysostom saith, that in the times of the abomi-
nation of desolation (spoken of by Christ Iesus in Matth. 24.)
this is, in the time of wicked heresie, which is the armie of
Antichrist (as he expoundeth it:) *Nulla probatio potest esse
christianitatis, neque effugium potest esse Christianorum a
indolentium cognoscere fideli veritatem, nisi scripture dis-
se: Na propositio can bee made of Christianity, neither can there
be any other refuge for Christians which are discours to know
the true fayth, but onely the divine Scripture: And therefore
I conclude (which is apparent) that the true Church some-
time is in such a state, as that visiblenesse cannot discerne
apropos it, but onely the diuine Scriptures must demon-
strate and declare it: and consequently, it is demonstra-
tively manifest, that it is no true position of the Papists,
that the Church of God is alwaies and euermore visible, scene,
and splendent, to the outward eye and view of the world.
Wherfore the Papists doe vs great iniurie, and bawray
their owne ignorance, when they woulde haue vs to shew
our Church in all times and ages (which notwithstanding*

Chrysostom.

Mat. 24.

the end of the world
comes again

per-

perhaps may be done) for our Church was alwaies, though it were not seene or knowne to them, but lay hid and kepe it selfe close from their furie and tyraffic, as the fift and primitiue Churches did from their bloody persecutors; Our Church was then persecuted in those times when it could not be seene, and many then like constant Martyns, indured the tyraffic of that Romish religion; so that some were banished, others fled into other Nations, some endured martyrdome at home, some other hid themselves, but the whole Church generally was vexed, and oppresed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say; Wee had our Church then and alwaies, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seene or visible to them, yea though in it selfe it were enlightened from God many ages together, namely, till the tyraffic of Antichrist were ouerpast.

Secondly, another erroneous position whereby they are miserably deceiuied, is this; *They hold the Church cannot erre;* and therefore suppose because the Church of Rome was once the true Church of God, therefore it is so now and euermore. As though their might not bee an Apostacie in the Church, which Saint Paul affirmeth there shoulde. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though generall Councils (which represent the whole Church) could not erre: for so they affirme, but how truly, let the world iudge. And if it may be shewed that general Councils have erre, or may erre, then they yeeld their cause in this behalfe. I wylsh they would for their owne sakes: for false Iesuites and Seminaries do but deceiuie themselves and others, to their owne confusion in this world, and, except they repented, in the world to come.

That generall Councils may erre, is manifest by *Augustinus*, who plainly teacheth, that only the Scriptures cannot erre, all other writers may erre, Provinciall counseels may erre: lastly bee faith; *Concilia qua sunt ex universo omni*

Chris-

2. Tbel. 2. 3. 4.
The Church
may erre.

Cristiano, priore posterioribus se premendari, cum aliquo ex-August.Tom.3.
permento rerum aperitur quod clausum erat, & cognoscitus lib.2 contra
quid latebat: That general Councils which are gathered of
the Christian world, are often corrected, the former by the
latter, when by any triall of things, that is opened which was
kept, and that is knowne which was bidden. A generall Coun-
cell may bee corrected (saith Augustine) Ergo, it may erre.
And therefore Augustini speaketh plainly to Maximian
The Bishop of the Arians: Neither ought I to alleage the Augst. cont.
Cancell of Nice, nor thou the Cancell of Arrimine, to take Maxim. lib.3.
advantage thereby: for neither am I bound, nor held by the au- cap.4.
thorite of this, nor thou of that; for matter with matter, can-
not be cause, or reason with reason, triue the matter by the autho-
ritie of Scriptures, not proper witnesses to any of vs, but indiffe-
rent witnesses to vs both.

In the time of Constantine that Christian Emperour, was Theodor lib.2.
the first and last Cancell of Nice, wherein according to cap.1.8.
our Creede was decreed, that Christ was God as well as
man. In the time of Constantinus (Constantinus Sonne) fa-
vouring the errore of the Arians, it was decreed in the
Cancell of Arrimine, that Christ was not God but onely
man. This Cancell of Arrimine did erre (and that grossly
in a matter of faith) Ergo, it is palpable that a generall
Cancell may erre, even in matters of faith.

Againe, generall Councils haue been contrarie one to
the other, and that in matters of faith: as the Cancell of
Constantinople condemnod the setting vp of Images in
the Church: and the Cancell of Nice afterward allowed
images. One of them (being contrary) must needs be erro-
neous: Ergo, a generall Cancell may erre.

The generall Cancell confesseth of it selfe that it may concil.Tom.1.
erre: For the whole Cancell prayeth in the end of a gene- deord. celeb.
rall Cancell (in a set forme of Prayer that is appointed to
besaid after every Council) namely, that God would Igno-
rante ipsorum parere, & erroris indulgere: Spare their igno-
rance, and pardon their error: Ergo, a generall Cancell may
erre.

The Pope of Rome (whom the Papists holde for head

of their Church) may erre : Ergo, their whole Church may erre. *Augustine proueth it erres : Beata memoria Innocentius Papa, sine baptismo Christi, & sive participatione corporis & sanguinis Christi, vitam non habere parvulos docet.* *Berbelaz, cap. 4.* behold, Pope *Innocentius* of blessed memoria doth teach, that young children cannot bee saued, except they receive the baptism of Christ, and also the communion of the bodie and blood of Christ.

But this is taxed for an errore : Ergo, the Pope of Rome may erre, and consequently the whole Church vnder him, except perchance members haue a priuiledge abouethe head. But what shall I need to stand hereupon ? their owne Canon law (as is evident in the decrees) doth say exprestly, that if the Pope bee found negligent of his owne and his brethrens saluation ; yea though hee leade innumerable people by heapes to the diuell of hell, no mortall man may prelume to reprooue him : because hee himselfe being to judge all, is to be iudged of none, nisi reprehendatur a fide denuis ; except he be found erring from the faith : whereby it appeareth, that they thought hee might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other then a man, as also all the members of his Church be, and *humanus est errare* ; all men are subiect to error. Let every man take heed how he trusteth the Pope or any man mortall : for it is written, *Ier. 17. Maledictus homo qui in homine confidit* ; Cursed is that man that putteth his trust in man. And why ? Because (as the Prophet David saith, *Psal. 116.*) *All men are liars in their words, and sinners in their workes.* But when the doctrine of that man of Rome and of his Church is in diuers things cleane contrarie to the expresse word of God, who can denie but it is an apparent erring Church ?

Popish errois.

*Ignorance
and strange-
nesse in the
Scripture.*

As when it establisched ignorance to be the mother of devotion, which Christ calleth the mother of errore, saying : *Tu erre not knowing the Scriptures*, *Math. 22. 29* : who can chuse but thinke that it hath no good meaning in it, but purposed onely to build vp the pride of the Pope, of his Cardinals, Bishops, Priests, Monkes, and other their Ecclesiasticall

fascall men? Christ biddeth the people to search the scriptures: John 5.39, this Antichrist forbiddeth them, saying, it is perilous, it causeth schismes, sects, and heresies; as though they were wiser then Christ. Againe, the Apostle Paul commandeth, *that the word of God should dwell plenteously in the people, whereby they might teach themselves*: Colossi 3.19. But the Pope of Rome and his Church alloweth not plentifull knowledge of the word in them; yea ignorance is the knowledge that he would desire them to haue. Who would not iustly suspect such a Church, and such a religion, yea condemne it; when to maintaine and continue their Church in errors, they would haue none of the people to search any scriptures, whereby they might be discouered? Thus the silly Papists (whom I pitie) are led like blind men they know not whither, and with their *impliesta fides* (which is to believe (for their part) they know not what) are lamentable seduced. It is good themselves should see and know what they beleue, and that their faith and beliefe be right, lest at last they be (through ouermuch trust of their teachers) extremely deceived. The people of Berea were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no which Paul himself taught: Act. 17. For whosoeuer he be, yea though it were an Angell from heaven, if he teach matters contrarie to the doctrine of the holy and canonicall Scriptures, we are to hold him accursed, yea and accursed againe, as the Apostle of Christ Iesus S. Paul commandeth: Gal. 1.8.9.

Againe, the Church of Rome when it taught and holdeith, that the Scriptures were to bee read vnto the people or congregation in an vnknowne tongue, what were the people the wiser? Saint Paul would haue all things done to edifying in the Church. For saith S. Paul; *Is qui suppler locum in dulci, quomodo dictum est Amen ad tuam gratiarum actionem, quandoquidem quid dicas nescit?* How shall bee that supplieth the place of an unlearned man say Amen to thy thanksgiving, when hee understandeth not what thou sayest? 1.Cor.14. And in that whole Chapter hee utterly disli-

keth service in an vnowne tongue. And therefore if the Church of Rome will not confess their error herein, shee is past all sharne, and hath the impudent and shameleffe face of an harlot.

Against Pur-
gatorie.

They haue all devised and defend a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) vntill they helpe to fetch them out with their Masses, and other their iuincions and deuices which they will not doe, nor thinke they haue reason to doe, except they haue good currant coine for the same.

And therefore it may be well and iustly called Purgatorie Peke purse : and it is manifestly apparant hereby, that wealth and great riches of the Clergy, was the onely marke they aimed at. For it hath no warrant in the Canonickall booke of the Scriptures : yea the Canonickall booke of Scriptures shew the contrary, and so doe the ancient Fathers. Christ in the Gospell, Luk. 16. sheweth only but two places, namely, Heauen and Hell, saying, that the rich mans soule (which was vnmereisfull to Lazarus) went astet his death to Hell, and there was tormented, and that Lazarus soule (he being dead) was carried into Abrahams bosome, a place of ioy and comfort. To the Theefe which was executed at the passion and suffering of Christ, and belieued in him, Christ answered, *Hodie eris mecum in Paradise: This day shalt thou be with mee in Paradise.* Luke 23.43. Which sheweth that the soules of the faithfull never come in Purgatorie fire to be boyled and punished : for all their sone is forgiuen, and consequentlie, the punishment incident to the same, is forgiuen also, and their soules passe from death to life, and into Paradise, a place of comfort, delectablenes, and all sweetnesse, namely, heauen where Christis. *Verily, verily, I say vnto you* (saith Christ) *be it that heareth my word; and belieueth in him that sent me, hath eternall life, and committeth not into condemnation, but passeth from death to life:* Ioh. 5.25. What is become then of this Purgatory ? Saint Paul saith, *I couet to bee dissolved, and to be with Christ:* Phil. 1. 23. shewing thereby, that presently after his dissolution, hee was to be with Christ in glory. *For we know* (saith hec) *that we be-
sides* *in this*

the worthy tabernacle of ours is dissolved, we haue abiding
abode made with hands, but eternall in the heauens, 2. Co-
rinth. 5. 1. S. Iohn in his Reuelation saith, Blessed are the dead
which die in the Lord, from henceforth they rest from their
labours, and their workes follow them, Reuel. 14. 13. If from
the time of their death they haue blessednesse and rest (as
he sheweth) then are they not in any purgatory fire to bee
torched and molested. Saint Peter telleth the Saints and
children of God, and assureth them of it, That the end of
their faith is the salvation of their soules, 1. Pet. 1. 9. If salua-
tion of their soules begin at the end of their faith, which
lasteth vnto the end of their life (and no longer, for then
they haue the fruition and possession of that which they
believe and hope for) then is it manifest there is no Pur-
gatory. Ambrose saith: *Qui hic non receperit remissionem*, Ambri. lib. 3.
peccatorum, illic non erit in calo: quia remissio peccatorum de beatitudine.
via eterna est? Hee that haue in this life receiueth not re-
mission of sinnes, shall never come into the kingdome of heauen,
for life eternall is remission of sinnes. Cyprian saith, *Quando-*
que excessum fuerit, nullus iam locus paenitentie, nullus san- Cyprian. contra
infractionis effectus: hic vita nus amittitur et tenetur: hic Demet. tral. 3.
sunt eterna cultus Des & fructu prouidesur. And againe
by and by he saith: *Tu sub ipso licet exiit & vita tempora-*
li accusu pro delictis Deum rages, qui veru & uniuersitate
datur conscienti & credenti indulgentia salutaria, & ad im-
mortalitatem sub ipsa morte transiur. That is; When men are
once departed hence, therer than no more place of repentance,
neift of satisfaction here life is either lost or kept: here pro-
vision is made for eternall salvation by the worship of God and
saints. And therefore saith he: Doe thou call upon God,
though it be as thy last gaspe, And departure of this thy tempo-
rall life; but call upon that God which is one and true; pardon is
given thee if thou confess thy sinnes, and saving forgiuenesse if
thou belieue; and from death presently thou shal passe to im-
mortality. Hierome saith, that the time of sowing their seed Hierom. in
for Christians is this present life, and that as soone as this Gal. cap. 6.
life is ended, they reap euerlasting life. Augustine saith,
Primum fides catholicorum divina anbaritate regnum esse

credic caloribus: secundum genitium, ob omnis Apollata, vel à Christi fide alienis, supplicia experiantur. Tertium penitentiam noramus, necesse in scripturis sanctis reperimus. The first place (saith he) the faith of Catholikes doth (by diuine authorite) beleue to be the kingdome of heaven: the second, hell: a third place we are vtterly ignorant of, neither can wee find any such in the holy Scriptures. And the same Augustin writeth in another place; *That they which beleue a purgatory fire, are much deceived, and that through an humane conceit.* How then can the Papists be the true Catholikes, which belieue not the faith of the Catholikes, whiche Augustin doth affirme?

*Aug. Exhort.
ad Laurent.
cap. 67.*

Against free-will.

Ephes. 4. 3.

They also hold that a man since the fall of Adam, hath free will of himselfe, and of his owne power to come into God; and to doe things acceptable and well pleasing in his sight. Whereas God saith after that time, *that the imaginations of mens hearts are onely enill every day:* Genet. 6. If they be guly enill, then haue they of themselves no affection to goodnessse acceptable to him. And Christ saith, *No man can come unto mee, except my Father draw him:* John 6. 44. If hee must be drawne before hee can come, hee hath no proclivity or willingnesse of himselfe to come. And therefore is it that the Prophet saith, *Congredit thou me, and I shall bee conuerted:* Ierem. 17. shewing that hee hath no power in himselfe to be conuerted. And Saint Paul sheweth, that till God give grace, *there is none that doth good, no not one:* Rom. 3. 10, &c. For all the Philosophical vertues and good deedes which men doe before they haue faith (which is the gift of God) are sinne, and not acceptable to God: Joh. 6. 29. For the Apostle witnesseth, *that without faith it is impossible to please God:* Heb. 11. 6. And that whatsoever is not of faith, is sinne: Rom. 14. 23. Christ himselfe againe saith, *that except men be ingrafted into him, they can bring forth no fruit:* John 15. 1, 2. &c. Paul often teacheth that we must be new men, and cast off the old man: Ephes. 4. 22. And againe, hee biddeth to bee renewed in the spirit of our mind: Ephes. 4. 23. And moreouer he saith, *that the natural man perceiveth not the things that are of God,* neither can hee: for
Ibid.

they are spiritually discerned: 1.Corr. 4.4. And againe, that it is God that worketh she will and the deed: Phillip. 2.13. And he plainly confesseth of himselfe, and of all others, that *wee* are not able of our selfes so much as to thinke a good thought, and that all our sufficiencie is of God: 1.Cor 3.5. Which premisses doe shew that our vnderstanding is blind, and our will peruerse in any diuine matter, or acceptable seruice vnto God, til God doe enlighten the one, and draw and moue the other vnto himselfe. Thus hath God ordered matters, to the end himselfe might haue all the glorie ascribed to him, as good reason he shoulde. For what is a man since his fall in Adam, but an abiect and two-away from God, of himselfe seeking by-paths, and crooked out-waies, leading from God, and from his worship, except he be assisted from thence? (which is signified by Adams hiding himselfe from the presence of God after his fall.) And therefore Augustine saith well and truly; *Hominem libero arbitrio male August. ad d. rsum, & se & illud perdidisse: That man having iustified his free will that he had, hath now both lost himselfe, and that.* And againe, *Liberum arbitrium captinatum, ne quid possit ad iniunctionem: That free will is taken captive, that it can doe nothing towards righteousness.* And againe, *Hominis non libera sed a Dei libertate voluntas obsequitur: Not the free will, but the fird will of man, (which is set free by God) doth obey and yeeld obesiance.* And againe, *Liberum non fore quod Dei gratia non liberatur: That free will is bound and not free, till God delivere it and set it at liberty.* Cyprian (whiche Saint Augustine so often citeth) saith, *Denuo gloriam duci; &c. Man must glory of nothing, because nothing is ours: therefore enery man amibilating his owne power, must learne wholly to depend upon God.* And Crysostome saith, that *Omnis homo non modo naturaliter peccatur, sed totus peccatum est: Every man is not only sinful naturally, but is altogether sin.* And therefore Saint Paul sheweth, that till a man be regenerat or borne anew, and vntill hee bee renewed in the spirit of his mind, hee hath in him nothing else but *concupiscentias erroris; lusts and affections after error, Ephes. 4.23, 24.* saying likewise, that *by nature no man is free fromes of wrath: Ephes. 2.3.* Which also Christ himselfe

Cap. 6. *God's Almoner against Antichrist.*

selfe testifieth vnto Moseamus, saying: that that which is borne of the flesh is flesh, and that which is borne of the spirit is spirit, and that except a man be borne anew by that spirit, he can never so much as see the kingdom of God, John 3.3: &c. And therefore S. Paul telleth, that there must be *a new creature*, whosoeuer will be in Christ Iesus, and a renewing and metamorphosis of the mind (hee vieth the very word) before men can find out the good and acceptable will of God, and what pleasest him, Rom. 12.2. Therefore conclude, that the Papists are farre wide, and know not the miserie and thralldome of men, whereinto they are fallen by that great sinne and disobedience of Adam, whilst they stand to defend *free will* in naturall men. Indeed it appeareth to bee ffre and too ffre vnto euill, but it is fbound and fast tied from desire of any divine dutys, that God must first draw it out of that seritude wherein it is, and set it at libertie, and move it to come before it will shew any readincse that way. I trust therefore they see that their Church not onely may erre, but erreth most grossly in many points.

Against Communion in one kind.

They hold this in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the Cup; and so they vse which is contrary to the institution of Christ, *Babis et bac omnes: Drinke ye all of this*, Mat. 26.27. And as well, and by as good authoritie may they take the bread from the people likewise. And it is contrary to the expresse doctrine of S. Paul, 1. Cor. 11.28.28. (who as himselfe testifieth deliuered the institution of Christ) for he saith, *Let a man examine himselfe, Et sacerdos, & brebis: And so let him eat of this Bread, and drinke of this Cuppe.* So that hee must drinke as well as hee must eate. And that the people should bee partakers, and receive in both kinds, was obserued many hundred yeres in the Churche after Christ. Insomuch as Pope Gelasius decreed, that all they should bee excommunicate, which would receive but in one kind. But Rome that now is, is not Rome that then was, but with her Council of Constance, is now alianced to goe against all Antiquitie, and all Divinity. *V. i. e. to dyd. foliages to wood, wodwod.* But

Ecclesiasticus
de confessione
diff. 3.

Gods Arrow against Abetts.

But they hold (which is a maruellous grosse error also) Against Transubstantiation in the Sacrament, namely, that after the words of Consecration, the Bread and Wine are changed.

into the very substance of the bodye and blood of Christ; And this they would seeme to ground vpon these words, *Hoc est corpus meum, This is my bodye.* Matth. 26. 26. which they will haue to bee expounded literally. But why then doe they not expound the other words of Christ literallie also, concerning the Cuppe? for the Text saith, in the 27. and 28. verses, *Thas he tooke the Cup, &c.* and said, *This is my blood.* I am sure they will not say, that the cup was the blood of Christ (as the words bee) but they will graue a figure in those words; namelie, *Contingens pro conuento.* that by the cup is meant the wine in it. If then they will admit a figure in this, why may there not bee a figure in the other? namely, *Signatum pro signo;* that these words, *This is my herte,* should bee vnderstood thus: *The bread is a signe of my bodye* (which was broken for you.) If wee looke into the old Sacraments of the Iewes, namelie, Circumcision, and the Paschal lambe, we shal find the phrase of speech obserued: For Circumcision was called the Lords couenant, when indeed it was not the couenant (as all men do know) but a signe and seale of the couenant: for the couenant was this to Abraham: *Ego Deus tuus, & semini tui.* &c. *I will bee thy God, and the God of thy seed,* &c. Genes. 17. Rom 4.21. Solikewise the Paschal Lambe is called the Passe-over, when indeed it was but a signe of the pasleo-uer, on passing ouer or through the red Sea (which was a mighty and most wonderfull deliuernace, Pharaoh and all his host being in the Sea, when they passed through as on dryland.) Insomuch therefore as it is vifall in Sacramentes to speake, it is not against reason, but standeth with verie good reason to thinke, that Christ Iesus in instituting this Sacrament, which to the Christians is the same that the Paschal Lambe was to the Iewes, did like wise call the bread his body, in such sort as the Paschal Lambe was the Passcouer: that is to say figuratiuely, that as the Paschal Lamb was called the Passcouer, and yee wold a signe and reme-
mber-

remembrance of their Passover; so the bread was called his body, and yet it was but a signe & remembrance of his body.

And that this is the right exposition, may appeare by the words of Christ, where hee saith, *Doe this in remembrance of me: Luke 22.19.* Tertullian likewise doth so expound them for he saith, Christ said, *Hoc est corpus meum, id est, figura corporis mei: This is my body, that is, a figure of my body.* Augustinus likewise saith; *Christi misericordia patientia adhibuit Iudas ad communionem, in quo corporis & sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted Iudas to the banquet, wherein he delivered to his Disciples a figure of his body and blood.* And againe he saith, *Non dubitamus Domini dicere hoc est corpus meum, cum daret signum corporis sui: The Lord desirous not to say; this is my body, when he gave but the signe of his body.* And this exposition must needs bee true; for Saint Paul saith plainly and exprely, *1. Cor. 11.26.28, That the communicants doth eat bread: Ergo, it remaineth bread after the words of consecration.* For if it were transubstantiate into the body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none doe eat the very body of Christ; for if euery communicant did-eat the very body of Christ naturally, carnallie, and-really, (as they grossly suppose) Christ should haue a number of bodies, which is palpably absurd and monstrous: & beside, the euery communicant should be fauored, yea, euen Iudas himselfe (which is knowen to be the child of perdition;) for Christ saith, *Eate that eateth my flesh, and drinke my blood, hath eternal life: Joh. 6.54.* Indeed the elect and godly doe eat Christ and drinke Christ, but how? not carnallie, but spiritually, and by a true faith apprehending Christ, and applying Christ with all his benefits as firmly vnto their soules, as the bread and wine is applied to their bodies. Besides, if Christ gave his body to be eaten really by his Disciples, at the time of the institution of his Sacrament, what was it that did hang on the crosse on the morrow? Moreover, S. Peter saith, *Act. 3.21, that as touching the body of Christ, the heauens must containe him vnto the end of the world.* If his body bee in heaven, and that be-

Tertullian.

Marcion. lib. 4.

Augustin.
Psalm. 8.

*August. in
Tom. 6. cont.
Adamant.*

but a true body (as all men know he hath) how can it bee
that he should be both in heauen and in earth, as touching
his body at one time? For though he haue a glorified body,
yet he retaineth the nature and property of a true body still,

which can be but in one place at once. And so saith *Augm.* Aug. in Job.

sic, saying, *Corpus Domini in quo resurrexit, uno tantum loco traditum.* *Augm.* A
propositi: *The body of the Lord wherein he rose again, can be
but in one place only.* But the Papists to helpe themselves, are
driven to this to say, that there is a miracle in the sacrament,
and that Christ is there miraculously. Whereunto I answer,
that if the bread be turned into the very body of Christ by a
miracle, then shoulde it appeare visibly so; for the nature of
every miracle is to bee visible to the outward eie and sensis: as when Christ turned water into wine, it was visibly
wine: when Moses rod was turned into a Serpent, it was
visibly a Serpent: and so, if the bread be turned into the ve-
nit bodie of Christ, it is visibly his bodie, if you will hold a
miracle to be wrought therein. But *Augustine* answereth, *Aug. Tom. 3.*
Honorem de Trinit. lib. 3.
quam religiosa possunt habere, stuporem: quamvis mira non
possunt: The Sacraments may haue honour as things religious,
but they are not to be admired at as miracles. *Theodoret* also is
most expresse against Transubstantiation, for thus he saith: *Theodoret-dia-*
Neque enim signa mystica post sanctificationem recedunt a na-
tu: manent enim in priore substantia figura & forma, &
videtur & tangi possunt sicut prius. That is, *The mysticall signes*
after consecration, doe not depart from their nature, for they re-
maine still in their former substance, figure, and forme, and may be
seen and felt as before.

Gelasius a Pope himselfe, doth say most plainly, that
there is no transubstantiation in the Sacrament: his words
be these, *Non desinat substantia vel natura panis & vini;* & *Gelas. contra*
Anti. Imago, & similitudo corporis & sanguinis Christi in acti- Eutych.
m mysteriorum corporis Christi celebratur: The substance
& nature of bread and wine doth not cease, and verilie
there is the Image and similitude of the bodie and blood of
Christ celebrated in the action of the mysteries of the body of
Christ. And therefore I conclude, that the Church of

Rome

Rome which now is, is not the same which it was in former times, but it is become degenerate and revolted from the former punitie, which once was in it : And consequentlie is expreslie manifest, that that Church both may and shal erre.

Against the
Popes supre-
macie.

The Church of Rome doth further hold, that their Pope hath authoritie to depose Kings and Princes. But by what title? It is cleare that in his either so doing, or attempting to doe, he is both a notable traytor vnto God, whose au- thoritie he doth claime and arrogate, and vnto Princes to whom he shalld be subiect. For, the raising and pulling downe of Princes, God hath referred to himselfe alone, in his power: *For it is bee (not the Pope) that deposeth the mightie from their seates, and exalteth them that are of low degree, Luk. 1. / i.e. it is bee (not the Pope) that putteth downe Kings, and giveth kingdomes to whomsoeuer bee will.* And it is bee that testifieth of himselfe, saying: *Per me Reges regnauerunt principes dominabantur: By me Kings reigne, and Princes their dominion, Dan. 2. 20, and chap. 4. 14. and 22.* Seeing therefore it is God that hath this high authority proper to himselfe, which way can the Pope claime it, without iniurie and treason vnto God? Will hee claime it by reason of his keies, and in his Apostolicall right? That hee cannot doone. For he must remember that the keies giuen, were the keys of the kingdom of heauen, Math. 16.19. And therefore by authoritie of the keies he cannot meddle with terrestriall Kingdoms, to open an entrance for any into them, or to shut out or exclude any that bee in them. And beside, Saint Paul the Apostle doth say expreslie both of himselfe, and of the rest of the Apostles, that how great authoritie soever they haue for the ouerthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiff-necked opinions seated in mens hearts against God, as himselfe expoundeth in the same place) that all their power and meanes to conuert men is onelie by the sword of the spirit which is the word of God, and by the power of the keies committed to them. In all which their authori- tye, given vnto them from Christ, he confesseth plainly,

Corinth. 10. 4., that the weapons of their warfare, are not carnall, but mighty through God; that is, spiritual. Which words doe demonstrate, that by their Ecclesiasticall ministracie, they haue cleerely no ciuil authoritie committed to them.

And moreover it is manifest, by the practise of the Apostles and all their precepts (commanding all Christians to obey their rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles neuer had any such authoritie committed to them : Rom. 13. 1. 2. 3. 4. 1. Pet. 2. 1. 3. Tit. 3. 1. And therefore it is vndoubtedly true, that the Pope of Rome cannot claime it by any such authoritie. Againe, the Bishop of Rome can claime no more authority by the power of the keyes, or of binding and loosing, then any other Bishop eliewhere may doe : for the keyes, that is to say, the power of opening and shutting, and of binding & loosing ; Ioh. 20. 22. 23. were giuen to all the rest of the Apostles as well as to Peter. And consequently for any Minister of the Gospell, thereby to claime authority aboue another, is absurd : for they be all indifferently ioyned in one commission, and therefore haue all equall authority : and therefore the Bishop of Rome by vertue of the keyes, hath no more authoritie then any other Bishop hath; that is to say, none at all, to depose Princes. Their dutie is rather to practise obedience themselves to them, and to teach the same obedience to others, as the Apostles of Christ did. Yea, Christ himselfe said, *his kingdome was not of this world*: Iohn 18. 36. Himselfe likewise refused to be made a King : Iohn 6. 15. Himselfe paid tribute vnto Cesar, and commanded others to give the same, and al other duties of subiectio[n] and obedience vnto Cesar : Mat. 22. 21. If he were subiect to Cesar, it is a shame for the Bishop of Rome to exalt himselfe aboue Cesar.

But perchance the Bishop of Rome will challenge this his soueraigne authoritie ouer Princes by donation from Constantine, or some other Christian Emperour. Indeed such fables sometimes he is not ashamed to viter : but let me shew the strongest way for him, if you will, that some Christian

rian Emperour was so foolish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawfull nor tolerable for him to take it, if he will be a Minister of the Gospell, or successour of the Apostles. For Christ hath expressly forbidden his Apostles, and in them all the Ministers of his Gospell, al such dominion, and civil iurisdiction, saying thus vnto them, *The Kings of Nations raigne over them, and they that be great amongst them, beare rule in dominion: but it shall not be so with you.* Matth. 20.25.26. Mark. 10.42.43. Luk. 22.25.26.

Which words be most prohibitorie, and shew that they may not raigne like kings of nations, nor beare rule as great men in those nations do: but they must serue in the Church, and be diligent to discharge y great charge in the Church, which their Master Christ Iesus hath laid vpon them. And therefore euery way the Pope of Rome hath no title, but is herein an usurper, and an intruder, and a notorious and odious traitor both to God and Princes. And besides, al the ancient Churches haue affirmed and acknowledged the supreme authority of Princes, aboue and ouer al both Priests and people. And therefore saith Tertullian, *Columus Imperatorem ut hominem à Deo secundum, & solo Deo ministeremus. Wee honour the Emperour as the next man to God, and inferior to God onely.* And againe he saith, that Princes are *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and ouer al men.*

Tertullian ad Scapulam.

Tertul. in Apologet.

Optatus cont.
Parmen. lib. 13.
Chrysostom ad populum Antioc. homil. 2.
Gregor. epist. lib. 3. cap. 100.
& cap. 103.

Opratus in like sort saith, *Super Imperatores non est nisi solus Deus qui fecit Imperatores: There is none above the Emperour, but God onely which made the Emperour.* And Chrysostome saith, *Parvus nullum super terram non habet: It habet no equall on earth.* And Gregorie, Bishop of Rome, himselfe affirmeth, *That the power is given to Princes from beauen, not onely ouer soldiers, but Priests.* And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfullie fallen into corruption, and growne into pride, both against God and his anointed Prince; and consequently not onely my

ere, but doth erre, and that most detestably and abominably in the highest degree.

The Bishop of Rome doth further hold, that he hath authority from God to forgive sinnes: and thereupon hee indulges and sendeth forth his Charters of pardon, his Buls and Indulgences, to such as he meaneth to assuile. The Scribes in the Gospell could say, *None can forgive sinnes but God:* Marke 2.17. Job 14.4; Esay 44.25. If therefore the Pope of Rome will take vpon him to forgive sinnes. (in that sort hee doth) hee must prooue himselfe to bee God, otherwise his actions will not bee warranted: how often in the Scriptures is it said of God, that he forgiueth iniquitie and transgressions, ascribing that authoritie onely to God, and to no other.

I need not recite any particular places, the whole booke of God is plentifull herein. I doe not denie, but Ministers of the Gospell haue power to bind and to loose sinners: (as Christ himselfe sheweth, Matth. 16.) but how, and whom? They can neither iustifie the vnrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearely loueth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemne such whom God acquiteth, Rom. 8.33.34. it is manifest that all their power of binding & loosing sinners, is limitted and bounded within the compasse of Gods word, which they may not passe for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous How Ministers bind and obstatelie wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent; and to the assuredly faithfull, repentant, and godly persons, whose continual care is to please God and walk in his waies, they may pronounce the sentence of vndoubted and certaine saluation, because the word of God doth affirme as much: and this is all the binding and loosing of sinners which they haue. For in all their pronunciations of pardons, and forgiuenes of sins, they must be sure they speake not in their owne names, nor their owne wils and pleasures, but they must doe it in the name of God, being first assured that:

that it is his word, will, and pleasure, which they vtre. But the Bishop of Rome obserueth not the rule of Gods word to square and measure his pardon by; but pardoneth whom hee list, and as hee list, as if he were a God himselfe, having absolute power in himselfe (without respect of Gods word or will) to doe what hee list. Insomuch as Traitors and rebels against God and their lawfull Princes, he will not onely pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feel the smart of it in hell tormentes together for euer. What the religion of Rome is, may appeare by this, that any man for money may get a pardon for his sinnes: and then what sorne need such men feare to commit, when a Popes pardon will salue all? or how can it bee otherwise then a religion of licentiousnesse, when for money a man may haue a licence or dispensation against any sinne whatsoever? These things bee such open blots to the Romish religion, as that worthilie every good and godly mind hath it in detestacion, and doth iustifie condemne it. Yet further will proue, that the Church of Rome cannot be the true Chuch possibly.

Against Traditions.

The Church of Rome doth hold, that the diuide and sacred Scriptures doe not containe all things necessarie to saluation: but their vnwritten traditions must (forsooth) be receiuied with equall and like authoritie, for so hath their Councell of Trent determined. And Pope Leo the fourth Concil Trident. feareth not to pronounce with a loud voice, That be that 1. decret. 4. sij. receineth not without difference the popish Canons, as well as Distinct. 20. cap. the fourre Gospels, believeth not aright, nor holdeth the Catholick libellus. Distinct. 15. cap. like faith effectually. The Decretall Epistles also they number with the canonickall Scriptures. And Pope Alexander the fourth Distinct. 19. cap. that all the sanctions and decesses of their Romish See are to be taken as established by the diuine woier. Whiche blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, doe further add unto those Scriptures.

Wherein they commit two notable sinnes: first scruting

ing the sacred and Canonical Scriptures, that they con-
taine not all matters necessary to saluation: which is direct-
ly contrary to the testimony of Saint John, who saith, *That
these things are written that ye may beleue, and that in bele-
ueing ye may haue life eternal: and cleane contrary to the testi-
mony of Saint Paul, who saith, *That the Scriptures (giuen by
divine inspiratiō) are profitable to reprove, to teach, to correct,
to instruct, and perfect the man of God: 2. Tim. 3.15. Ergo, the
Scriptures or word of God written, is a true, sound, & per-
fect whole doctrine, containing in it selfe fully all things
needfull for our saluation. Yea Saint Paul saith expreſſly to
Timothy, *That the Scriptures are able to make him wise vnto
saluation: 2. Tim. 3.15. And therefore the Church of Rome
being cleane contradictory, doth maruellously erre: and
therefore also wee neede none of their vnwritten tradi-
tions.***

And againe, how ſhould wee be assured that thoſe tra-
ditions which they call Apoſtolicall, be Apoſtolicall, con-
ſidering them not written by the Apoſtles? *Augustine Auguſt. in epift.
ſpeaking hereof, ſaith thus; Si que reuicit Iesu Christu, ad lauerat.
quoniam noſtrum dicit hoc vel illud eſſe? Et si quis hoc dicat, quo-
modo probabit? That is, If Iesu Christu haue kept any thing
thiſe, which of vs ſhall ſay that it is thiſe or that? And if any
ſay it is thiſe, how will bee prove it? For all the errors of the
Church of Rome, ſhroud themſelues vnder the harbour of
traditions. And Chryſtoſome ſaith flatly, Whatſoever is re- Chryſtoſome in
quife for our ſaluation, is contained in the Scriptures. And a- Mat. 24. bom. 4.
gaine he ſaith, All thiſes bee cleere and plaine in the Scrip- Chryſtoſome in
turer, and whatſoever thiſes bee needfull, bee manifest there.
2. Thess. 2.
And Hierome in the prologue of the Bible to Paule, after
he had recited the bookeſ of the new Teſtament and the
old, ſaith thus; I pray thee (deare brother) among theſe line,
wile upon theſe, know nothing elſe, ſeke for none other thiſe. Hierome in
And again, vpon the bookeſ of the olde and new Teſta- his prologue
ment; Theſe writingz be holy, theſe bookeſ bee ſound, there iſ of the Bible.
none other to bee compared to theſe: whatſoever iſ beside theſe,
may in nowiſe bee received amoungſt theſe holy thiſeſ. And a- Hierome up-
gaine he ſaith, All other thiſeſ which they ſeke out or iuuent on Aggez.*

at their pleasure, without the authoritie and testimonye of the Scriptures (as though they were the traditions of the Apostles) the word of God cutteith off. Let vs therefore stand fast to the written word of God : and as for their traditions, which they cannot proue, but obtrude vnto vs without testimony of Scriptures, let vs contemne them. For as Athanasius saith ; *The holy Scriptures inspired from God are sufficient to all instruction of the truth.* And as for the other point of the Papists in equalling and adding of their traditions, their decretall Epistles and Canons, to the pure and diuine word of God, it is blasphemie intollerable, and who can endure it? For doth not God say thus, *Yee shall put nothing to the word which I command you, neither take ought therewith.* Deut. 4. And againe hee saith; *Whatsoever I command you, that take heede yee doe onely to the Lord: put nothing thereto, nor take ought therewith.* And doth not Saint John in his Revelation lay, *That if any man addeth to these booke, God shall add unto him the plagues which are written in this booke, and shall take away his part out of the booke of life?* I conclude therefore, that the Church of Rome, which doth not content her selfe with the sacred and holy Scripture (which the chaste spouse of Christ euermore doth) is not the true Church of God: *For there sheweth her selfe to beare the marke of a strumpet.* But when shee proceedeth and addeth her owne traditions, Decretall Epistles and Canons, to the word written; and maketh them to be of as good and equall authoritie, as the Canonicall and sacred Scriptures theselues: what greater pride could haue been shewed, or what higher blasphemie? But these are the right notes of an adulteresse, to equall her selfe with her husband. Yes, what should I say more? They hold that the authoritie of the Church is aboue the Scriptures, which sheweth fully the notable pride and spirituall whoredome of their Church.

Against Images, &c.

2 The Church of Rome is Idolatrous, and therefore it is not the true Church. They fall downe before Idols and Images as the heathen did, and therefore commit Idolatrie as the heathen did. I speake of the manner of their worship:

worship; for the heathen, how soeuer they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship y^e true God in the Image or Idoll, as the Papists likewise doe meane: for they say, they be not such fooles, as to thinke or beleue that an Image or Idoll(made of wood or stone) could be God: neither were the heathen so foolish as to thinke, or beleue, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like); but(as they took it) they worshipped God in the Image, as the Papists say they doe: and therefore the case for the manner of worship is all one. Againe, if the Papists doe not worship the Idoll or Image, why doe they bow downe vnto it? God commandeth saying, *Thou shalt not make to thy selfe any grauen Image*: so that the very making of Images to represent God withall (who is a spirit eternall and inuisible)is Idolatry. Againe he saith, *Thou shalt not bow downe to them, nor worship them, &c.* So that to bow downe vnto them(though they be supposed to represent God) is Idolatry: for God must be worshipped in such sort as himselfe hath prescribed, and not otherwise. And that it is flat Idolatry to worship God in any Image, is expresse and manifest by the children of Israel, when they made the Golden Calfe to be a representatio of God; for the text sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calfe: for they were not so simple as to thinke or beleue that that dead Idoll or Image was God: and therefore the idolatry of the Church of Rome is as grosse and wicked as theirs was. Neither can the Papists help themselves in their wonted difinition of *Idola*, and *Imagia*, affirming that they give to Images but *Duliam*, that is, *service*; and to God *Latriam*, that is, *adoration*. *Cor. 6.15.16.* *1 Cor. 10.19.* shewing thereby, that both they worship God, and serue Images. But how agreeeth the Temple of God with Images, saith *Pau*, or what warrant haue they to serue Images beside God? When Christ himselfe saith (it is written) *Matth. 4.10.* *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* *Deut. 9.17.* *& 10.19.*

1. Thes. I.

And Paul the Apostle doth likewise perswade ex-
tely, that men should turne from *Idols or Images* to serue the
luing God, (where the word *Dulia* is vsed) whereby the
Apostle doth shew, that there is such an opposition be-
tweene Images and the seruice of God, that he that serueth
the one, cannot serue the other. God himselfe disliketh I-
dols and Images vtterly, saying by the Prophet, that they
are so farre from being *Lay-mens booke*s (as the Papists terme
them) that they are no better then teachers of lies. And
Saint John himselfe commandeth all Christians to keepe
themselues from Idols: besides, it is Idolatrie to pray vnto
any but God: for Christ biddeth, when men pray, not to
call vpon the Virgin *Mary*, nor any other Saint depar-
ted this life, but vpon God onely. *When yeo pray,* (saith
hee) *say thus: Our Father which art in heauen, &c.* Againe,
Saint Paul saith, *How shall they call vpon him on whom
they haue not beleueen?* Declaring thereby, that faith and
prayer goe together. We can call vpon none, but wee must
consequently also beleue on him: but wee are to be-
leue on none but God; therefore we may pray to none but
God; and therefore the Church of Rome calling vpon
Saints departed, committeth grosse idolatrie: for the scrip-
ture sheweth, that God onely is to bee praied vnto. Be-
sides, they teach in their idolatrous Masse, or Sacrament
of the Altar (as they terme it) after a certaine mumbling
of words by the Priest, there is no bread nor wine re-
maining, but the very body and the blood of Christ; and
that peece of bread which is shewed (for bread it still ap-
peareth to bee, for all their magickall mumbling) they com-
mand to bee adored and worshipped. To adore or worship
any creature (such as breadis) is idolatrie: the papistical
Church doth the same: *Ergo, it is idolatrous.* I haue pro-
ued it before, that it remaineth bread after the consecratio-
& that Christ cannot possibly be there, as touching the bo-
dily substance, because in that respect *hee is ascended vp into
heauen, and there sitteth on the right hand of God his Father,
until he come to judge the quicke and the dead.* And if they wil
not beleue diuine testimonies therein; yet the authority of

Abac. I.

1. John 5.21.

Matth. 6.

Rom. 10.1.

Cicer a heathen man might somewhat moue them, for in one place hee saith : *Quem iam amorem esse putas, qui illum Cicero lib.de quo uescatur, Deum credat esse?* That is, Whom do you thinke natura Deo. somad, as to beleue that which hee eateth to bee God? Insomuch therfore as the Church of Rome doth worship bread, as if it were God, it is manifest they be grosse Idolaters. And consequently their Church cannot bee the true Church of God on earth.

The Papists doe not denie Christ in words, but if we examine them by particulars, wee shall finde that in deed they doe : as for example, wee know that the right faith belieueth Christ Iesus to bee both God and man, which the Church of Rome in words will so affirme : but vrge them in this point of the Sacrament, and then they bewray themselves, that they beleue not Christ to haue a true bodie: for when they are pressed with this, that the bodie of Christ cannot be both in heauen and in earth at one and the selfe-same time, because it is against the nature of a true body so to be: then they become *Vbiquitaries*, and say, that because the Godhead of Christ is every where, therefore his humantie is every where. But this is no good consequent: for the Godhead and humanitie are of sevrall natures. And if his bodie and flesh were every where as his Godhead is; how is that true which the Angell spake, saying : *Surrexit, Matth.28.6.*
meum hic: He is risen, he is not here? For these words shew that his body and flesh is not every where. Againe, if hee were every where in respect of his humanitie, how is it true that hee ascended into heauen? For that word, ascension, doth shew that his bodily presence did remoue from one place to another; and then was it not in that place from whence it did remoue.

Lastly, it is the propertie of a diuine nature to bee every where: and therefore whilst they defend this *vbiquitie of the flesh of Christ*, it is as much as if they shoulde say, *that the flesh of Christ is turned into God*(which is a grosse Heresie.) And thus it appeareth, that the Papists doe, with the Eutychians, denie that Christ hath a true bodie, when they hold that (contrary to the nature of a true bodie) it may bee in

diuers places at once; yea, euery where: and therefore denying Christ to haue a true bodie, they are not the true Church. And so much for their error concerning the person of Christ.

4 Now for the office of Christ (for his person and his office bee two chiese things which wee are all to regard.) The Papists will yeeld with vs, that it consisteth in these three points, namely, that hee is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and veritie they doe not: for in respect that Christ is our Prophet, which shoule and did reueale his Fathers will vnto the world, wee ought to bee content with his voice, and search no further then he hath revealed in his Scriptures. But the Papists are not so contented, but they hold that their vnwritten traditions and Popish Canons, must also be receiued vpon like perill of damnation, as before I shewed. Concerning the Priesthood of Christ, it consisteth in two things, namely, *the offering vp of himselfe once for a full, perfect, and sufficient sacrifice: And his intercession with his father,* which yet remaineth also, and shall doe to the worlds end. Both these the Papists annihilate, as I will prooue. First, concerning the sacrifice and oblation of Christ, there is no doubt, but being once done vpon the crossie, it was a most full, perfect and satisfactorie sacrifice to deliuer both *a culpa & pena*, from the guiltinesse, and the punishment incident to that guiltinesse: for otherwise how shoulde Christ be Iesus, that is, a Sauiour, if he did not deliuer vs from the punishment, as well as from the sinnes. But the Papists hold that Christ hath obtained by his passion, remission for our sinnes going before baptisme: but for sinnes committed after baptisme, that his passion hath taken away onelie the guiltinesse, that the punishment remaineth notwithstanding; which is to be paid in Purgatorie (as they say) and to be redeemed by our owne satisfactions; and so they make the punishment due so sinne (which is indeed eternall in hell) to bee but temporarie in Purgatorie vpon satisfactions (as they haue deuided.) But what can a man giue for the ransome of his soule? And it

appeareth before, enen by the report of *Augustine*, that the Catholike faith beleueyth no Purgatory, such as they haue invented. For as Saint John saith, *The blood of Christ is that which purgeth vs from all sinne*: and that his most precious blood is the onely Purgatorie we hold, and doth deliuere his people from the punishment due to sinnes, as well as from sinnes: for our punishment was laid vpon him, and with his stripes are we healed, as the Prophet *Esay* speaketh. Againe, the Papists do say they offer vp Christ in their Masse, which Masse they say is propitiatory, both for the liuing and the dead. First, for the dead it cannot bee propitiatory, nor do good vnto ; for as the tree falleth, so it lieth: and as a man is found to die, so he goeth either to heauen or to hell. A third place which the Papists call Purgatory, there is not. And if any bee in heauen, their Masses can doe them no good : for they inioy all good already. And if any be in hell, we know that *Ex inferno nulla redemptio*; *From hell there is no redemption*. And therefore for the dead it cannot be propitiatorie, nor any thing else auailable: and for the liuing it cannot be propitiatory. Yea it is blasphemous and derogatory to the passion of Christ once for all: for in as much as he is a Priest for ever, after the order of *Melchisadech*, he is to die but once, which hee did vpon the Crosse, whose oblation being *Heb. 5.6.7.* perfect (as the author to the *Hebreus* speaketh) needeth *Heb. 9.* no any other helpe (as of Masse or whatsoeuer else) to make it perfect: yea it is wicked, grosse, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Iesus Christ: for God twice cried with a loud voice from heauen, saying, *This is my beloued Sonne, in whom I am well pleased.* *Matth. 3.17.* *Matth. 17.5.*

As touching the other part of his Priesthood: namely, his intercession with his Father, whereby hee maketh request vnto God for vs, although the Papists ascribe that chiefly vnto Christ yet wherfor they else haue cleape robbt him of it, when they associate others with him? As namely, the Virgin Mary, they call her *the Queene of heauen, the gate of Paradise, their life, and sweetnesse, the Treasurer of Grace, the refuge of sinnes, and the Mediatorix of men*.

*Rom. 8.34.
Heb. 7.25.*

80. *Gods Arrow against Athesists.*
pray what doe they now leue to Christ? Yea when they
say thus to her:

O felix puerpera *O happy mother*
nostra peccans scelerata; } satisfying for our sinnes,
iure matris imperata } by thy motherly authority
Redemptori: that is, } command the Redeemer.

What greater blasphemy to Christ could they have uttered? It is cleere that S. Paul saith, *There is but one God and one Mediator betwene God and man, the Man Christ Iesu:* 1. Tim 2.5. But the Papists be not content with him, but wil haue many Mediators. Saint Paul saith moreover, *that by him we haue boldnesse and access unto God:* Ephes.3.12. And therefore what foolish feare is it of Papists to appoint to themselves other mediators? Sith therefore the Church of Rome doth not repute the one oblation of Iesus Christ, and his intercession to be perfect, but accuseth them of imperfection(as appeareth by their doctrine) it cannot possibly be the true Church. Christ himselfe biddeth to aske in no other name then in his, and promiseth that whatsoever shall bee asked in his name, it shall bee done: John 14.13.

Chrysostome speaking of the woman of Canaan, who though shee were a sinner, was bold to come vnto Christ, saith thus; *En prudenter non huius mulieris; non precari lacubum, non supplicari Iohanni, non adiut ad Petrum, nec Apostolo-*
rum exercitum respicere, aut villam eorum requirit: sed pro his omni-
bis penitentiam sibi comitem adiungit, & ad ipsum fontem pro-
predicitur: Bebold she wifdom of this woman; she doth not pray
Iames, she doth not beseech John, she goeth not to Peter, she loo-
keth not to the company of the Apostles, neither doth request of
any of them: but for all this she taketh repentance for her compa-
nion, and yet hee the very fountain is selfe. And againe hee
faith, that is bene accessio vnto God, Nihil opus est atrin si seruo
voli intercessore sed dic misere mei Deus, in animo te audit quo-
cunque sis loco, & unde cuque innotescer: We haue no neede
of any Courtly attendant or intercessor, but say, Haue mercy
upon me O God: for her haireth shee in what place someridre

Zadoc Rom.

or, and from what place seuer thou callest upon him. Ambrose likewise answereth the carnall reason of the Papists : *Saints (faith hee) miserari vix excusatione, dicentes, per sibos Amb. in Rom. 1.* posseire ad Deum; sicut per Comites sur ad Reges. Ideo ad regem per tribunos & comitesitur, quia homo utiq. est rex : ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente deuota. *Vbi*cunque enim talis locutus fuerit, respondabit illi. That is, They are wont to use a pitifull excuse, saying, By these (Saints) they may haue access unto God, as by Earles there is access to Kings. Therefore is it that by Officers and Earles, access is made to the King, because the King himselfe is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a devout mind: for wheresoeuer such a one speakeith to him, hee will answere him. The Church of Rome therefore, which accounteth not of the *Iam. 4.12.* sufficiencie and perfection of that one oblation of Christ, nor of his continuall intercession, cannot possibly bee the true Church.

6 The Papists in wordes will not denie but Christ is a King, which hath all power in heauen and in earth. But indeed it appeareth they doe exile and banish him out of his Kingdome, or at least leaue him but a small portion, or rather none at all : for in respect that he is a spirituall King, and the King of his Church, hee is also (as Saint James speakeith) the onely law-giuver thereunto, and therefore by his lawes onely, the Church is to be gouerned, which they cannot abide : for they adde their Popish Canons, Constitutions, and Customes, whereby they will haue the Church gouerned : yea they will have these take place, though they vtterly displace the word of God, for the maintenance of them. Secondly, Christ onely is to raigne in the consciences of men, and yet the Pope claimeth power to bind mens consciences by his lawes, statutes, and decrees. Thirdlie, hee claimeth most traiterously to bee the head of the whole iuierall Church, which title by way of prerogative is given and attributed onely to Iesu Christ (to whom it onely *Ephes. 1.10.* appertaineth.) But before I proceede any further herein, I demand of the Pope and Papists ; when, and by what right

right, he their proud Pope taketh vpon him this title to be head of the Church, or vniuersall Bishop ouer all the Christian world (by vertue of which title he taketh vpon him to rule as he list, and to doe what he list.) First, to claime it as successour to Peter, is impossible: for that Peter the Apostle neuer had any such title, preheminence, or authoritie ouer the rest of the Apostles.

It is true that Christ said to Peter (after hee had confessed Christ to bee that Christ the Sonne of the liuing God) *Thou art Peter, and vpon this rocke will I builde my Church.* These wordes hitherto giue no superioritie to Peter aboue the rest: onely they shew that the Church is buildest *non super Petrum, sed super petram: not upon the person of Peter, but upon the rocke:* and vpon what rocke? namelie, vpon that Christ Iesus whom Peter confesseth to be the Sonne of the liuing God. For that confession of Peter concerning Iesus to bee that Christ the Sonne of the liuing God, is the rocke whereupon the Church is buildest: for (as Saint Paul expoundeth and affirmeth) *Other foundation can no man lay, but that which is laid alreadie; namelie, Iesus Christ.*

1 Cor. 3.11.
1 Cor. 10.4.
Matth. 7.24.

And in another place hee saith expressely; *that that rocke was Christ.* And Christ himselfe affirmeth likewise, *that he that heareth his wordes and doth them, is likened to one that buildest his house vpon a rocke: shewing thereby, that he, and his wordes and Doctrine, bothe the rocke, against which the gates of hell shall never preniale.* Agreeable whereunto speaketh Saint Paul againe, when hee saith, that the Church is buildest *vpon the foundation of the Prophets and Apostles, Christ Iesus himselfe being the head stone in the corner.*

Ephes. 2.20.
Matth. 16.19.

Where then shall we finde that Peter was made Prince of the Apostles, to rule ouer all the rest, as the Pope now doth? The Papists answere, that in the next words, when Christ gaue vnto Peter by speciall name, the keyes of binding and loosing, hee thereby made Peter the Prince and vniuersall Bishop of the whole Church. But here woulde say, that Christ therein gaue no authoritie more to Peter, then to the rest; that at this time the keyes were not gien to him, nor to the rest, onelie there was a promise that they should

should bee giuen: for the words be not in the present tense,
Dabit, I give vnto thee: but in the fUTURE tense, *Dabo tibi, I
 will give unto thee*: which promise of Christ was afterward
 only performed; and when it was performed, the keyes,
 that is, the power of binding and loosing sinners, was gi-
 ven not onely to Peter, but to Peter and all the rest toge-
 ther, as Saint John in his Gospell cleerely declareth and ^{John 20.22.23,}
 woucheth. Now because Peter was the man that gaue an-
 swere for himselfe and the rest, therefore our Sauour Christ
 spake personally vnto Peter, and so both Cyprian and An-
 gelinus do expound and declare it. Otherwise, neither in the
 promise of the keyes, nor yet in the receite of the same did
 Peter receiue any more authoritie or superioritie then the
 rest of the Apostles did. I grant hee was called *primus*, be-
 cause hee was of the first that was called to the Apostleship;
 or because hee was the first of all the Apostles, that confess-
 ed Christ to bee the Messias and Sonne of the liuing God;
 or because hee was readiest alwaies to speake and answere.
 But all this doth not prooue that hee had authoritie ouer
 the rest, or a larger commission then the rest. Yea the
 wordes of their commission doe shew the contrary, name-
 ly, that they had all equall authoritie: for it was thus made
 vnto them all indifferentlie, and without putting a diffe-
 rence, namely; *Goe yee and teache all Nations, baptizing them
 in the name of the Father, and of the Sonne, and of the holy
 Ghost, teaching them to obserue all things whatsoeuer I have
 commanded you*: Matth. 28.19.20. Runne ouer all that re-
 maineth written, and you shall find that Peter was one of
 the twelue, equall with the rest, and their fellow, but not
 their Lord. Where was Peters superiorie, when Paul re-
 prooved him to his face? Galath. 2.11. when being accu-
 sed, hee pleadeth no priuiledge, but for the clearing of him-
 selfe, and satisfaction of others, hee answereþ to that accusa-
 tion? Where was Peters authority ouer the rest, when
 the rest sent him and John vnto Samaria? Acts the eleuenth
 Chapter, the third and fourth verses: and also in Acts the
 eight Chapter, and the fourteenth verse. In that hee went
 at their sending, hee plainly sheweth that hee had no prin-
 cipality

palitie ouer them. Where was his preheminence or authoritie, when in a Councell held at Ierusalem, where the Apostles were, yet not Peter, but James ruled the action, and according to his sentence was the Decree made, Act. 15.23. &c. Yea, I say moreouer, that when there was contention amonst the Apostles, who shoulde be chiefe amongst them, Christ told them plainly, that Kings of Nations might bear rule ouer their people, and that great men under those Kings might likewise exercise authoritie ouer other, but so might not they doe one ouer another, Luk. 22.25.26. &c. But the greatest amongst them shoulde be as the least, and as a servant: yea, shoulde be the least, and shoulde be a servant, as it is declared in Math. 20.25.26. and in Marke 10.42.43.

If the greatest must be as the least, what authority hath he aboue the least? For then hath the least as great authoritie as the greatest: that is, they haue all equall authoritie. I marueile therefore what the Pope and Papists meane, contrarie to the tenour of the Commission of Christ, contrary to the practise of Peter himselfe, and contrarie to this decree made by Christ of their equalitie, to say notwithstanding that Peter was prince of the Apostles, and had authoritie ouer them all; when as indeed it is manifest by all the Scriptures and course of his life, he neither claimed nor had any authority ouer the rest, more then the rest had ouer him, and consequently the Pope of Rome can never claime that as successor to Peter, which was never in Peter his supposed predecessor.

The Papists perceiving that the Scriptures make nothing for them, but against them, (because they would haue the matter coloured with some antiquitic, or shew of antiquite at the least) haue deuised some counterfeit and forged Authors, (as *Anacletus*, and *Anicetus*, and such like) to speake something for them. But the falsehood of all those, is discouered by other writers (if they be well marke^d). In *Cyprians* time it was deemed a matter odious for any to take vpon him to bee Bishop of Bishops, as appeareth by that voice which hee cried in the Councell of Carthage. It was likewise decreed in the Africane Councell,

that

that none should bee called Priest of Priests, or Archpriest, or any such like. The Councell of Nice did decree, that the Bishop of Rome should keepe himselfe within the compasse of his prouince, and not exceed his bounds ; as likewise the Bishops of Antioch, Ierusalem, and Constanti-nople were to doe the like. Other Councils did affirme as much, (which because they are sufficiently knowne, I need not to recite.) But they all shew, that at those times the Bishop of Rome had no greater iurisdiction then within his owne prouiance, and that hee could not meddle within the prouinces of other Bishops. And Hierome of his time faith, Hieron. ad Euagrium. that the Bishop of Eugubium, or any other the least Sea, is equall to the Bishop of Rome. The title of Vniuersall Bishop, was much desired of Iohn Bishop of Constantinople, and much contention there was about it : but it was neuer obtained of the Bishop of Rome, vntill the time of Boniface the third, who procured that title of Phocas that wicked Emperour of Rome : after which, the Bishops of Rome never ceased still to augment their dignitie, and increase the pride of the Romish Sea. And even at that very first time when Iohn Bishop of Constantinople, sought to get that title of vniuersall Bishop to his Sea, Gregorie then Bishop of Rome, did himselfe stand against it mightily, and affirmed that he could bee no lesse then Antichrist whosoeuer did take vnto him that title. First therefore it is manifest, that vntill the time of Gregorie Bishop of Rome, an vniuersall Bishop was not heard of in the Church, and Boniface the third was the first Bishop of Rome that got this title, which was about sixe hundred yeeres after Christ. And besides, how will the Bishop of Roine that now is, auoide himselfe to bee Antichrist, sith by the expresse determination of Gregorie Bishop of Rome, his predecessor, he is condemned for Antichrist, in as much as hee hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, usurping the prerogative title of Christ Iesus? But the Pope saith, that though hee claime thus to bee the head of the Church, yet hee doth not name himselfe to bee otherwise then

Vide Greg. lib.

4. epist. 32. 34.

36. 38. 39. &

lib. 6. epist. 20.

28. 29. 30.

then a Ministerial head, & to be Christ's Vicar on earth. But why will hee be so arrogant as to challenge this title, without lawfull conueiance made vnto him from Christ, which he cannot shew? For who dare take vpō him to be a Lieutenant to an earthly Prince, without Letters Patents full had from the Prince? Againe, the Church of Christ on earth being as a chaste spouse to her husband and head Christ Iesus; neither can nor ought to acknowledge any other for her head, then that her husband to whom she hath plighted her troth. Lastly, there can bee no successor, but when the predecessor is gone and absent: but Christ is alwaies present with his Church, according to his owne words; *Bebold, I am with you to the end of the world.* Mat. 28.20. And therfore hee can haue neither successors nor Vicar to represent his person, or to guide his Church for his spirit (since his bodily ascension) is the guide and governour of the Church in his roome: Ioh. 14. and 15. and 16. For no man mortall is appointed thereunto. I conclude therefore, that for all these causes, the Church of Rome cannot possibly bee the true Church.

*Against iustification
works.*

7 The Church of Rome doth not ascribe iustification to faith in Christ Iesus onely, but faith, that mens works bee meritorious, and to them partly is iustification to be ascribed: and so they make mens imperfect workes to bee causes of saluation, which is a grosse error, even in the foundation or fundamental point. Saint Paul saith, *That all are iustified freely by his grace.* Rom. 3.24. If they be iustified *gratis, freely* (as hee affirmeth) then are they iustified without any desert of theirs. And Saint Paul setteth downe this Axiome in the conclusion, *We hold that a man is iustified by faith, without the workes of the Law.* Rom. 3. 28. And the Apostle in very many places (whereof mention shall be made hereafter) doth expressly exclude workes from being any causes of our iustification: for indeede they are the effects thereof. And therefore it appeareth to be a true position, that *faith onely doth iustifie*, in as much as iustification is, (*in the sight of God*) imputed to our faith, not to our workes: For *Abraham beleefed God, and that was imputed*

67

puted to him for righteousnesse, as Paul speaketh, Rom. 4.8.
And he sheweth that Abraham was not iustified by workes
before God: for if Abraham were iustified by workes, then
should he haue wherein to glorie, but not before God: and be-
cause hee had not wherin to glorie before God, therefore
he was not iustified in the sight of God. I grant, that Saint
James in his second chapter doth say, that ~~Abraham~~ was
iustified by his workes, when hee offered up his sonne Isaac at
Gods commandement. And likewise that hee saith, that ~~a~~
~~man is iustified by workes, and not by faith onely.~~ But before
whom is he iustified by workes? Not before God, but be-
fore men; that is to say, his workes doe declare vnto men
the faith whereby he is iustified before God. And that this
is the meaning of S. James, may appeare by that his saying
where hee saith, *Show unto mee thy faith by thy workes: shew me*
thy faith by thy workes. This word (*shew me*) doth manifest what
manner of iustification hee speakest of, namely, that hee
speakest of a iustification before men. For it is God that
respecteth the faith of a man, whereby onely hee is iustified
in his sight: and it is men which respect the works, where-
by indeede they testifie vnto the world their faith to bee
good before God. For (as Saint James saith truly) *faith*
without workes is but a dead faith; and not good, nor sound,
not auailable. But faith and workes must goe together:
and indeede where a true faith is, there good workes will
shew them selues as the fruites thereof. And thus Paul and
James are to be reconciled; which thing Thomas Aquinas
a schooleman of the Papists doth himselfe plainly testifie,
saing, that Christ Iesus doth iustifie *effectuē effectuālē*:
Faith doth iustifie *apprehensīōē*, by taking holde of Christ:
and good workes doe iustifie *declaratīōē*, that is, doe de-
clare vnto men their iustification before God. And so it is
cleere, that howsoeuer a true faith cannot bee without
workes, as fire cannot bee without light and heateryet our
iustification before God is to bee imputed to our faith, not
our workes; as warmth is to be imputed to the heate of

the

the fire, not to the light of the fire. For so saith S. Paul ex-
pressly, *That God imputeth righconesse without workes,*
Rom.4.6. And againe, *That it is by grace, not of workes,* Rom.
11.6. And againe, *Not of workes,* Rom.9.1. Againe, S. Paul
telleth the Saints at Ephesus, that *God hath ordained men to
walke in good workes.* yet he saith that they may not trust to
bee saued by them: for he affirmeth, and assureth them,
That they are saued by grace, and not by their workes. Eph.2.8.
9.10. Againe, he speaketh in the person of himselfe, and of
all the children of God, and faith, *that wee are saued not by
workes, but by his predestination and grace,* 2 Tim.1.9. And
againe, *God is our Saviour, not for any workes which we have
done, but according to his own mercie he hath saued vs.* Tit.3.5.
And diuers other like places be. Wherefore Saint Hilarie
hath these very words (which we hold) *Sola fides iustificat:
Faith only doth iustifie.* And Ambrose among other sentences
hath this: *Non iustificari hominem apud Deum nisi per
fidem: That a man is not iustified before God, but by faith:*
which is as much, as *Faith onely doth iustifie before God.*
Saint Basil doth say, *that this is perfect and sound reuying in
God, when a man doth not boast of his owne righconesse, but
knoweith that hee wanteth in himselfe true righconesse, and
that he is iustified by faith onely.* And Gregorie Nazianzen
saith, *that to beleue only, is righconesse.* And therefore it is
evident both by the expresse testimonie of the Scriptures,
and of the Fathers, that wee hold the truth in this behalfe,
and that the Church of Rome is in a marueilous error. It
is true which is written, *that every man shall be rewarded ac-
cording to his workes:* because the faith of men is esteemed
and estimated by their workes, as the tree is knowne by the
fruite: But there is no text of Scripture to shew, that any
man is saued *proper merita,* for his workes or merits; but
many texts of Scripture to the contrarie, as before appea-
ruth. For when we haue done all that we can, yet wee must
say (as Christ commandeth) *Wee are unprofitable servants:*
Luke 17.10. And therefore the Papists, which teach works
meritorious, yea works of supererogation auailable to sal-
uation, aswell for others as for themselves, holde not the
right

Hilari in Mat.
cap.8. Ambr.
in Rom.3.

right faith, and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should bee infinite, neither am I able to number them, I wil therefore conclude al this discourse, onely with this argumēt following. The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, & that is presignified in the Reuelation of Saint *Iohn*. Ergo, it is impossible that the Church of Rome should bee the true Church : for the Church of Anti-christ (though it boast never so much) cannot bee the true Church, though it would faine be so accounted; as many an heretic desireth to be reputed an honest woman.

The Pope
Antichrist.

1. One markē of that Antichrist, *Paul* sheweth to be this. 1.Thef. 2.8. *That he shoulde exalt hymselfe aboue every one that is called God*: he doth not say aboue God, but aboue every one that is called God: Ioh. 10. 34. Now those whom the Scripture calleth gods, we know to be such as be the Judges and Magistrates of the earth, Ps. 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high & honourable title as to be gods. That the Pope of Rome is such a one as doth exalt himselfe aboue any such god of the earth, namely aboue all Princes and Magistrates, is a thing so well knowne, as I need not to prove it: himselfe by his wicked practises, and his Iesuites, Seminaries, and Priests doe in their bookees manifest the same vnto the world.

2. Another marke of Anichrist *Paul* setteth downe to be this, namely, 2.Theff. 2.4. *That hee shoulde sit in the Temple of God as God, shewing hymselfe to be God*: And I pray what doth the Pope else, but sit in the Temple of God as God? when claiming the Apostolike See, hee taketh vpon him to bee the head of the Church, and to rule as hee list: to erect Princes, and to depose them againe from their thrones: *that bee cannot erre: that bee can forgive sinnes: matters that belong particulerly to God, and to no other?* What doth hee but by these demonstrations shew hymselfe to be God, inasmuch as hee arrogateth to hymselfe most proudly the authoritie of God himselfe? which things the sixt booke

of the *Decretals*, the *Clementines*, and the *Extrangantes* doe abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is; *Papa stupor mundi: The Pope is the wonder of the World: Nec Deus es, nec homo, sed neuter, & inter utrumque: Thou art not God, ne art thou man: but neuter mixt of both.* But these Popes were bold to take vnto theselues the very name of God, & to accept it, giuen of others; according as Pope *Sixtus* the fourth, when hee should first enter into Roine in his dignity papall, had made for him a *Pageant of Triumph*, cunningly fixed vpon that gate of the Citeie he shold enter at, having written vpon it this blasphemous verse, dedicated vnto him :

*Oracle vocis mundi moderaris babemas,
Et merito in terris, crederis esse Deum.
By Oracle of thine owne voice the world thou governest
all:
And worthily a God on earth men thinke, and doe thee
call.*

Yea, shall I say more? The Pope (if any man in the world) doth take vpon him much more then Luciferian pride (howsoeuer (to deceiue the world with words) he calleth himselfe *seruus seruorum Dei*, a servant of the seruants of God) that he exalteth himselfe aboue God himselfe, and his worship: for he taketh vpon him to be aboue the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary vnto them: which God himselfe (whose will is immutable, and revealed therein) will not doe, for he and his word will not be contrary. Againe, herby it is manifest that he exalteth himselfe aboue God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods lawes, then for one that breaketh any the least constitution of the Pope. Moreover, he claimeth authoritie in three places: Heauen, Earth, and Purgatorie, and that is the reason hee weareth a Triple crowne;

Cowne; so that by this account and claime, bee hath more
and largē extended asthority then God himselfe: for such a
third place as Purgatory is, he knoweth not of. And what
doe these things but manifest him to exalt himselfe euen a-
bove God, and all that is worshipped?

3 Antichrist is descriibēd to be such a one as shoulde come
in lyng signes, and false miracles and wonders: 2. Theſ. 2.9
(*wherby, if it were poſſible, he woulde deceiue the very elect.*) And
that this is verified in the Pope and Popiſh Churche; as all
men know that haue been acquainted with their knaueries
deceits, and frauds; ſo let their *Aurea Legenda*, and booke
of *Trophees* teſtifie to the whole world.

4 Saint Paul. 2. Theſ. 2.8. ſheweth by his name, that hee
that he speakeſt of, ſhould be *anyp@,* that is, *a lawleſſe person,*
or one ſubiect to no law; which is alſo manifeſtly veriſied in
the Pope; for no lawes will hold him, neither diuine nor hu-
mane: or hee claimeth to be above them all, and to change
and alter what he liſt, and when he liſt, and to whom he liſt:
which the gloſſe vpon the *Décretals* doth teſtifie, ſaying
thus of the Pope; *Legi non ſubiaces ulli:* that is, *He is not ſub-
iect to any law.* What is this elſe but to be *anyp@,* a lawleſſe
perſon, euen the very ſame whom Saint Paul ſpeaketh of?

5 Saint John in his Reuelations doth pourtray Anti-
christ and his ſeate, by the name of *the great whore,* with
whom haue committed fornication the Kings of the earth, and
the inhabitants of the earth haue beeene drunke with the wine of
her fornication. This woman is that great Citie, which had do-
minion over the Kings of the earth, at the time of this Reue-
lation, as Saint John expreſly affirmeſt, Reuel. 17.18. It is well
knowne, that there was then no other Citie which raigned
over the Kings of the earth, but onely Rome: and therfore
Rome onely is and muſt needes bee the ſeate of Antichrist:
for no other can bee by this euident and plaine deſcrip-
tion of Saint John: for Rome was the onely Citie of the world
that raigned over the Kings of the earth, the head whereof
was then the Emperor, but now the Pope; for the condition
of the firſt beast (namely of the Roman Empire Ciuit) is al-
tered & changed into an Ecclesiastical and Roman Empire.

6 Saint John in his Revelation, 13.11. saw a beast rising
 out of the Earth, which had two hornes like the Lambe, but his
 spake like the Dragon: and then al that is spoken of this beast
 doth fitly and onely agree to that man of Rome the Pope;
 who though in shew he were the Lambe: for what is more
 mild or humble then to call himselfe, the seruant of the ser-
 uants of God? Yet indeed hee plaieth the part of the Dra-
 gon, or Diuell, having learned this cunning of Satan; who
 though he be never so bad a spirit, yet wil transforme him-
 selfe into an Angell of light, to deceiue soules: 2. Cor. 11.14
 as the Apostle sheweth. But here is *Wisdom*, saith John in that
 Revelation: *Let him that hath any wit, count the number of*
the beast, for it is the number of a man, and his number is 666.
 Now because the number of this wicked beast containeth
 sixe hundred sixtie and sixe, Ireneus thinketh that this Anti-
 christian beast should be *Romanus*, that is, a man of Italie, for
 the number of the beast is set downe in great letters, & the
 Greeke word (*Lateinos*) doth make vp the iust number of
 sixe hundred sixty six, which is the number of the beasts
 name. If any doe thinke, that though this Revelation were
 written in Greeke, as being the more knowne and commo
 language, yet δ it was vittered to S. John in Hebrew, because
 the Hebrew tongue is the holy tongue: & that John himself
 was an Hebrew or Iew by nation, and δ likewise divers He-
 brew words are found in the Reuelatio: (whose opinion is
 not vnlikely, but very probable); then let him seeke out an
 Hebrew word which containeth that iust number, & herein
 he need not to search far, or to study much upon the mat-
 ter: for the Hebrew word *Romish* (that is *Romanus*, a man of
 Rome, in English) doth in those Hebrew letters containe the
 iust number of sixe hundred sixty six, which is δ number of
 the name of that Antichristian beast. And so by the number
 of the name to be accounted, either by Greeke letters, or by
 Hebrew letters, it is perfectly agreeing to that *Man of Rome*
 the Pope. All the markes agreeing to Antichrist (whatsoever
 they be) are found fully & only accomplished in the Pope;
 and therefore there is no doubt but hee is that notable An-
 tichrist, of whom Paul and Saint John in his Revelation do
 testifie;

telling; and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is iustly forsaken, and for euer to bee forsaken of all Christians, as they tender their salvation in Iesu Christ: to whom only they haue betrothed theselues, and to whom they must remaine constant for euermore; which God grant vs all to doe. Amen.

CHAP. VI.

Against Schisme and Schismatycall Synagogues.

Many there bee, who of a godly and zealous mind, doe in good sort seeke Reformation, and for that Church gouernement, which Christ himself hath instituted in his Church, whom I neither dare, nor doe reprove: oþerthere bee, that seeke reformation amisse, with venomous and slanderous tongues, railing, and reviling against those which withstand it; which things doe neither grace theselues, nor yet the cause which they would preferre: oþerþome there be, who to make the cause of reformation odious, doe say, that it abolisheth her Maiesties supreme government and authority in causes Ecclesiastical, I would wish all men to speake the truth, and to seeke the preseruacion of Gods truth, in a dutifull, peaceable, and charitable sort. Let the cause be made no worse then it is. For my part, I desire no more then every Christian ought, namely, that the truth of God should carry the preheminence, whatsoeuer it be.

And I would to God that (all malice and contention set apart) all of all parts wold grow more charitable affected both in their words, and in their writings one towards another: for so would this controuersie sooner come to an end, and the more speedily be decided. Others there bee, who for that in so long time they cannot see their desired discipline and Church gouernment to be established, runne from our Church, and make a schisme and separation from

vs, erecting discipline by thicis own authoritie, condoning our Church to bee no Church, that they may make their detestable Schisme the more allowable:these are the Brownists and Barowists, who will not stay the chiefe Magistrates pleasure for the establishing thereof, nor yet allow vnto vs any Church in England, but themselues. But they (for against them I deale) and you must understand, that a Church may be, yea a true Church may be and is, though it haue neither Elders, nor Deacons, nor Discipline in it. For wee reade in Acts 2. vers. 41.42.43.47. of an assembly of people at Jerusalem, that receiued the word of God and beleuued, and which are expreſſly called a Church, (and who can or dare deny them to be the true Church of God, ſith the holy Ghost doth ſo certifie of them?) and yet at that time no Deacons were chosen, nor coniftorries of Elders erected. For they were not erected till afterward. And therefore a true Church of God may bee, though as yet it haue not theſe; for this deſired discipline is not an eſſentiall part of the Church: for it doth reſemble the wall of a Cittie, or an hedge or ditch about a vineyard; & it is a Cittie though the wall be wanting, and it is a vineyard though the hedge or ditch be wanting though ſo much the leſſe fortified I grant. In as muſh therfore as we haue the preaching of Gods holy word, & the right administration of the Saeraments (which bee the eſſentiall markeſ of the true Church) none ought to forſake our Church for any other defect, corruption, or imperfection. For there may bee corruptions both in doctrine and discipline ſome, and yeſt the Church where they bee, the true Church of God. Admit (if they will) that Miſtiers in the Church of England bee not rightly created and brought into the Church; will they therefore count they bee no Miſtiers? By as good an argument they my ſay, that he that is brought & borne into the world, not according to ſright course or order of nature, but otherwiſe (as by ripping of his mothers belly) is no man: for the one commeth vnorderly into the world, as the other doth into the Church. I am ſure the corrupt ordination of a Miſtier doth not proue him to bee no Miſtier: neither doth any oþer;

Note.

other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruption, will any man therefore say he is no man? They say we doe not only want the right discipline, but we haue also put a wrong discipline in the place therof. But what of this? The Note.

error then I confess is great, but yet not such as doth make a mullie of our Church, so long as it holdeth Christ Iesu the life and soule of the Church, and is ready to reforme her error, whensoeuer by good proose it shal be manifested unto her. In the meantime their argument is nothing worth: for if a man lose a leg or arm, yeenone will denie him to be a man for all this blemish or defect; yea, though he put a wooden leg in stead of his leg which he waueth, yet he remaineth a man still, because his principall parts remaine. So though we want that discipline, yet we haue the principall parts of the Church, namely, the right preaching of the word of God and administration of Sacraments, and therefore a true Church of God vndoubtedly. And if we haue a true Church, though not a perfect Church, let the Brownists and Barowists consider from whence they are fallen: for if the Church of Christ be the body of Christ, as Saint Paul affirmeth; what do they else but by their schisme and separation, rent themselves from the body of Christ? and then let them remember whose members they be, vntill they be re-united. Let them no longer for shame charge our Church with idolatry, except they were better able to proue it, which neither they nor al the world shal do. To say (as they say) that a set forme of praier vnto the Church, & exhibited vnto God, the praier being framed according to the rule of Gods word, is Idolatry; is detestable. For by as good reason they may condemne all praier made vnto God by the Preacher or Pastor of the congregation; which they wil not doe: & besides, al the reformed Churches in Christendome haue a set forme of publike prayers for publike meetings and congregations.

They say that wee obserue Saints daies, and dedicate Churches vnto them: but they shew that wee doe these things in honour of the Saints, else haue they no zealous

Son to charge our Church with idolatry (as wickedly they doe) for the statute it selfe doth expresse, that our Church doth call them Holy daies, not for the Saints sake, but for the holy exercises vsed vpon them in the publike assemblies. Againe, true it is, that diuers Churches amongst vs are called by the names of those Saints they are dedicated unto: but to say therfore we do dedicate Churches vnto them, is very ridiculous. For when we cal Saint Peter's Church, or Saint Paul's Church, it is but to distinguish them from other Churches by their names. In *Ashes* there was a place which bare the name of *Mars*, and Saint Luke in Act. 17. callath it Mars-street: wil any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therefore hee dedicated that place to that heathen god of battaille? None I thinke will be so wicked or absurd.

Moreover, it is true that wee obserue fasting daies: but therein wee obserue no Romish fasts, nor place therein the worship of God, nor the remissio of our sinnes, nor the merit of eternall life (as the Papists doe.) But the politike laws of this land, which appoint that men shall not eate flesh vpon certayne daies, do it in respect of the Commonwealth, as to maintaine Navigation so much the better, and for spare of the breed of young cattel; appointing moreover a penaltie for such as shall take the daies to be obserued, as meritorious Romish fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they have foolishly departed: for how imperfect a Church soever it bee (whose imperfections God cure in his good time) yet shall they never be able to shew otherwise, but that the Church of England is the true Church of God, from which it is vtterly vnlawfull to make separation. God forgive vs all, and reconcile vs vnto him.

Amen.

FINIS.